

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


600101633K

A

# MANUAL

OF THE WHOLE

# SCRIPTURE HISTORY,

AND OF THE

## HISTORY OF THE JEWS

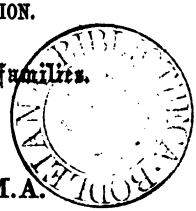
BETWEEN THE PERIODS OF THE OLD AND NEW TESTAMENTS:

INCLUDING NOTICES OF

BIBLICAL ANTIQUITIES AND GEOGRAPHY;
ORIENTAL MANNERS AND CUSTOMS;
HISTORIC PARALLELS AND CONTEMPORARY EVENTS;
THE STRUCTURE AND IMPORT OF THE JEWISH RITUAL:
AND A
SURVEY OF THE NATURE AND DESIGN OF THE SUCCESSIVE DISPENSATIONS, PATRIARCHAL, MOSAIC, AND CHRISTIAN.

WITH QUESTIONS FOR EXAMINATION.

*For the use of Schools and Families.*




BY THE

REV. J. E. RIDDLE, M.A.

INCUMBENT OF ST. PHILIP'S, LECKHAMPTON;

AUTHOR OF "AN ENGLISH-LATIN AND LATIN-ENGLISH DICTIONARY," "A MANUAL OF CHRISTIAN ANTIQUITIES," "BAMPTON LECTURES FOR MDCCCLII." ETC. ETC.



SECOND EDITION.

LONDON:
LONGMAN, BROWN, GREEN, LONGMANS, & ROBERTS.
1857.



110. d. 286.

LONDON:
Printed by SPOTTISWOODE & Co.
New-street Square.

# PREFACE.

THIS book has been composed in accordance with the suggestions and advice of many persons engaged in the work of education, who have strongly expressed their want of a compendious narrative of Sacred History, corresponding at once to our present resources, and to that accurate and solid system of instruction which, happily, is now demanded in every department of knowledge. The Manual is indeed, in plan and substance, no more than a school-book; but my estimate of the true nature and value of a book fit for either the public or the domestic school-room, especially on a subject such as this, is very high; and I do not hesitate to say that I have accordingly bestowed upon this small elementary volume a considerable amount of thought, research, and labour.

The plan of this Manual includes the following particulars: — A continuous narrative of the events recorded in the Old and New Testaments, arranged in chapters of moderate length, to each of which are appended two sets of Questions, one set being of an elementary or general character, and the additional set consisting of such questions as may be usefully proposed to the more advanced pupils, or such as relate to subjects which demand attention from the more thoughtful and inquiring reader; — perpetual reference to those characteristics of Sacred History which mark it as one consistent and harmonious whole, having its centre in the person and work of Christ; or, in other words, which exhibit it as a record of events conducted and controlled by Him who worketh all in all, and who has pursued, with unwavering aim, the designs of His high moral government,

and His great work of redemption, throughout successive dispensations; — a careful account of the Mosaic Institutions, together with an elucidation of the true nature and office of Type and Prophecy in different ages of the church; — pervading indication of the Dates of events recorded; — a brief view of Common History, regarded as contemporaneous with the subjects of Scripture History; — more particular allusion to the affairs of those nations or empires by which Jewish or Christian interests were especially affected; — a succinct narrative of Jewish affairs in the interval between the period of the Old Testament history and that of the New; — a concentration of the light which has been shed by modern scholars, and especially by recent Oriental travellers, upon many events recorded in the sacred narrative, upon the localities mentioned in Scripture, and upon ancient manners and customs, not a few of which are still prevalent in the East; — allusion (chiefly in the notes) to various Historic Parallels of ancient or modern date; — and, lastly, reference to those passages of Greek or Roman authors which bear testimony, more or less direct, to separate incidents, or to the general state and progress of affairs, exhibited in Scripture.

It will be seen that I have thus attempted to digest into a small compass a large amount of most important matter; and I publish this little work with an earnest desire and prayer that the Author of all good will make it useful in contributing to a comprehensive and intelligent acquaintance with that course of Sacred History which is, in fact, neither more nor less than the History of Redemption, and concerning which the Christian instructor may well say to every pupil, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. iii. 14, 15.

My chief aim has been to provide a Manual for the use of our Middle and Higher Schools; but I trust that the design and contents of this history will be found to include also much

that may commend it to the attention of Students in our Universities, Candidates for the sacred Ministry, and other intelligent readers. I may add that the construction of the work renders it available for use either as a Class Reading-Book,—as a Book of Exercises,—as a Manual for Superintendents of Bible Classes and other Scriptural teachers,—or as a book for private perusal.

J. E. R.

Leckhampton, Cheltenham:
July 25, 1857.

---

## NOTE TO THE SECOND EDITION.

The call for a Second Edition of this Manual, in the course of little more than a month from the publication of the first, encourages a hope that the work finds acceptance, as supplying an acknowledged desideratum.

September 17, 1857.

# CONTENTS.


Page

Preface - - - - - - - - - iii

CHAPTER I.

The Creation of the World - - - - - - - 1

CHAPTER II.

The Fall of Man - - - - - - - - - 4

CHAPTER III.

The Antediluvian Patriarchs - - - - - - 8

CHAPTER IV.

The Deluge. — The Posterity of Noah - - - - - 12

CHAPTER V.

Nimrod and Assyria. — Job - - - - - - 16

CHAPTER VI.

The early History of Abraham - - - - - - 20

CHAPTER VII.

The Abrahamic Covenant. — Later History of Abraham - - 26

CHAPTER VIII.

The History of Isaac. — Early History of Jacob and Esau - - 33

CHAPTER IX.

The History of Jacob and Esau continued - - - - - 37

CHAPTER X.

The later History of Jacob. — History of Joseph - - - 43

CHAPTER XI.

Page

Foundation of the Theocracy. — Birth and Mission of Moses. — The Plagues of Egypt. — (Contemporary History) - - 52

CHAPTER XII.

Institution of the Passover. — Departure of the Israelites from Egypt. — Passage of the Red Sea - - - - 61

CHAPTER XIII.

Journey of the Israelites from the Red Sea to Horeb - - 68

CHAPTER XIV.

Horeb and Sinai. — The Ten Commandments. — Further Delivery of the Law - - - - - - - 74

CHAPTER XV.

The Golden Calf. — Moses a second Time in the Mount - - 81

CHAPTER XVI.

The Theocracy. — Civil Laws - - - - 86

CHAPTER XVII.

The Relations and Office of the Mosaic Ritual. — Its Character, as Symbolical and Typical - - - - - 91

CHAPTER XVIII.

Mosaic Ritual. — The Tabernacle, and its Contents. — Their Symbolical and Typical Import - - - - 99

CHAPTER XIX.

Mosaic Ritual. — The Levitical Priesthood. — Its Symbolical and Typical Import - - - - - - 110

CHAPTER XX.

Mosaic Ritual. — Sacrifices and Offerings. — Their Symbolical and Typical Import - - - - - - 121

CHAPTER XXI.

Mosaic Ritual. — Jewish Festivals, and other sacred Seasons. — Their Symbolical and Typical Import - - - 131

CHAPTER XXII.

Mosaic Ritual. — Other Ceremonies. — First Fruits, Tithes, and other Dues. — Their Symbolical and Typical Import - 139

CHAPTER XXIII.

Page

Remainder of the Journey through the Wilderness - - 144

CHAPTER XXIV.

Journey from Kadesh to the Borders of Canaan.— Death of Aaron, and of Moses - - - - - - 152

CHAPTER XXV.

Invasion of Canaan. — Death of Joshua - - - - 161

CHAPTER XXVI.

The Theocratic Constitution, after the Death of Joshua. — Office of the Judges. — History from Joshua to Gideon - - 176

CHAPTER XXVII.

From Abimelech to Samson. — General Survey of the Condition of Israel under the Judges - - - - - - 184

CHAPTER XXVIII.

The Administration of Samuel. — Saul made King. — The Nature and Office of Prophecy. — (Contemporary History) - 194

CHAPTER XXIX.

Kingly Power in Israel a Modification of the Theocracy. — The Reign of Saul. — Early History of David - - - 204

CHAPTER XXX.

The early Part of the Reign of David - - - - 219

CHAPTER XXXI.

The latter Part of the Reign of David - - - - 228

CHAPTER XXXII.

The Reign of Solomon. (Contemporary History) - - - 236

CHAPTER XXXIII.

Division of the Kingdom. — Results of that Division.—Reigns of Jeroboam, Nadab, Baasha, Zimri, and Omri in Israel.— Reigns of Rehoboam, Abijah, and Asa in Judah - - 246

CHAPTER XXXIV.

Reigns of Ahab, Ahaziah, and Jehoram (Joram) in Israel. — Reign of Jehoshaphat in Judah - - - - - 257

CHAPTER XXXV.

Reigns of Jehoram, Ahaziah, Athaliah, and Joash in Judah.— Reigns of Jehu and Jehoahaz in Israel - - - 270

## CHAPTER XXXVI.

Page

Reigns of Amaziah and Uzziah in Judah. — Reigns of Jehoash and Jeroboam II., Interregnum, and the Reigns of Zachariah, Shallum, Menahem, and Pekahiah, in Israel. — Character of later Prophecy. — The Prophets Joel, Jonah, Hosea - 276

## CHAPTER XXXVII.

Reigns of Jotham and Ahaz in Judah. — Reigns of Pekah and Hoshea in Israel. — End of the Kingdom of Israel - - 284

## CHAPTER XXXVIII.

Reigns of Hezekiah and Manasseh. — The Prophets Isaiah, Micah, Nahum - - - - - - - - 289

## CHAPTER XXXIX.

Reigns of Amon, Josiah (Shallum), Jehoahaz (Eliakim), Jehoiachin (Jechoniah), and (Mattaniah) Zedekiah. — Final Capture of Jerusalem, and End of the Kingdom of Judah. — The Prophets Habakkuk, Zephaniah, Jeremiah, Ezekiel, Obadiah - - - - - - - - 295

## CHAPTER XL.

The Babylonian Captivity. — Daniel. — (Contemporary History) - 302

## CHAPTER XLI.

From the End of the Babylonian Captivity to the Death of Nehemiah. — End of the Old Testament History. — The Prophets Haggai, Zachariah, Malachi. — The Synagogue. — (Contemporary History) - - - - - - - 309

## CHAPTER XLII.

Interval between the Histories of the Old Testament and the New. — The Pharisees, Sadducees, and Essenes. — (Contemporary History) - - - - - - - - 320

## CHAPTER XLIII.

Preparations for the Gospel. — The Birth and Early Life of Jesus Christ - - - - - - - - 330

## CHAPTER XLIV.

Beginning of Our Lord's public Ministry. — First Passover. — Circuit of Galilee - - - - - - - 340

## CHAPTER XLV.

Continuation of Our Lord's public Ministry. — Second Passover. — Sojourn in Galilee. — Northern Tour. — The Transfiguration. — Return to Capernaum - - - - - - - 351

## CHAPTER XLVI.

Page

Continuation of Our Lord's public Ministry.—The Feast of Tabernacles. — Return to Galilee.—Journey through Samaria.—Feast of Dedication.—Retirement to Ephraim - - - - - 359

## CHAPTER XLVII.

Our Saviour's last Passover — His Sufferings, Death, Resurrection, and Ascension - - - - - - - - 365

## CHAPTER XLVIII.

The early History of the Apostles - - - - - 383

## CHAPTER XLIX.

The Life of St. Paul, to the Commencement of his first Apostolic Journey - - - - - - - - - 393

## CHAPTER L.

St. Paul's first Apostolic Journey - - - - - 400

## CHAPTER LI.

St. Paul's Sojourn at Antioch. — His second Apostolic Journey. — Return to Antioch - - - - - - - 404

## CHAPTER LII.

St. Paul's third Apostolic Journey - - - - - 417

## CHAPTER LIII.

From the End of St. Paul's third Apostolic Journey to his Death - 424

## CHAPTER LIV.

The later History of the Apostles.—Conclusion - - - 437

## APPENDIX.

Chronological Table - - - - - - 441
The Judges of Israel - - - - - - 444
The Kings of Judah and Israel - - - - - 445
The Principal Prophets of Judah and Israel - - - 446

Page

The Jewish High Priests during and after the Babylonian Captivity - - - - - - - - - 446,
Genealogical Tables - - - - - - - 447
1. From Adam to Israel - - - - - - 447
2. Kings of Assyria, historically connected with Kings of Judah and Israel - - - - - - - 447
3. The Kings of Persia - - - - - - 447
4. The Seleucidæ, or Kings of Syria, more or less connected with Sacred History - - - - - 448
5. The Ptolemies, or later Kings of Egypt - - - 448
6. The Herodian Family - - - - - 449
The Jewish Year - - - - - - - - 449
Tables of Weights, Measures, and Money - - - - - 449

☞ A set of Maps, well adapted to accompany this volume, may be found in *Hughes's School Atlas of Bible Lands*, price 1*s.* 6*d.*, published by Messrs. Longman and Co.

# SCRIPTURE HISTORY.

## CHAPTER I.

### The Creation of the World.

(Gen. i. ii.)

Sacred History commences with a brief and simple, but very sublime, account of the Creation (B.C. 4004). Hence we learn that the universe is not eternal or self-subsistent,—that it was not produced by chance,—but that it was called into existence and set in order by God. Creation implies the agency of a living, personal, and self-subsistent or independent Being, by whose will, wisdom, and power all things were made;—a truth which stands in opposition at once to *atheism*, which wholly denies or overlooks the existence and operation of a Divine Being; and to the *pantheistic* idea of emanation, which confounds God with nature, by representing the universe as proceeding or developing itself from one original substance of which it continues to form a part. At the same time, the Creation of the whole universe by the same great agent involves the idea of His unity, or the true doctrine of one God, in opposition to *polytheism*, or the scheme which represents a variety of deities as presiding over the several portions of nature. All error with reference to the Divine existence is either Atheistic, Pantheistic, or Polytheistic; and is therefore excluded by an assertion of the great fact that "in the beginning God created the heavens and the earth."

A brief record of this event is included in the Fourth Commandment, and runs thus,—"In six days the Lord made heaven and earth, the sea, and all that in them is." (Exod. xx. 11.) And in the first chapter of Genesis we have a detailed account of the separate work accomplished in each of the six days. (See Gen. i.) On the seventh day God "rested" from

the work of Creation, and set apart this day to be solemnly observed as a season of rest by all mankind for ever. (Exod. xx. 11.; Gen. ii. 1—3.)

It appears to be implied, in the first and second verses of the Book of Genesis, that there was an indefinite interval between the Creation of the universe "in the beginning" and the six days' work introductory to the present order of things,—an interval which doubtless embraced a long period of time, including many changes, and distinguished by the various formations which have been brought to light by the researches of modern geology. But these processes are not recorded in the sacred narrative, which treats of the dealings of God with man. Here, however, the Creation of man himself is described with peculiar emphasis and solemnity. We learn that, as to his material and organic structure, this highly favoured being was formed from the dust of the ground, by a special exercise of the Divine will and power; that he received the breath of life immediately from his Divine Creator; that he was created in the image of God (i.e. having a spiritual essence, endowed with intellectual and moral faculties founded upon conscious personality; in the due exercise of these faculties, upright, pure, and holy, and thus qualified to hold sacred and happy intercourse with his Maker); and moreover that, in accordance with his superior nature, he was invested with dominion over all other inhabitants and productions of the world. (Gen. i. 26—28.; Col. iii. 10.; Eph. iv. 24.)

The first man was placed in a paradise or garden at the eastern extremity of a land called Eden, situate in some part of Central Asia which cannot now be exactly determined. This garden he was required to dress and to keep; and here, being provided with adequate employment, — furnished with all needful knowledge and skill, including that faculty of language which is to be regarded as a direct and special gift of the Creator, — subsisting in his moral integrity, and enjoying holy communion with God,—he was truly happy. And in order that nothing might be wanting to his felicity, God created a help meet for him, in the person of woman. As the man had been formed by Divine power from the dust of the ground, so the woman was formed from one of man's ribs which the Lord God took from his side during a deep sleep which He had caused to fall upon him; a circumstance which availed, as doubtless it was designed, to impress upon the mind of man a sense of the intimate relationship which subsisted between himself and his divinely-appointed partner. (Compare Eph. v. 28—30.) Thus was the first human pair united, by

God Himself, in the bond of true conjugal affection, far above that mere impulse by means of which alone it was provided that the brutes should increase and multiply. In the first man and his wife we have the spectacle of two beings regarding themselves as one; the one recognising, and, as it were, finding and possessing itself in the other, which thus becomes to it a second self, the complement and perfection of the first. (Gen. ii. 23, 24.) And here is the human foundation of social order and well being,—perfect in proportion as the stronger nature of the husband is tempered, and the weaker nature of the wife is supported, by that love which reduces discord to harmony, and variety to unity, with the greatest advantage and the best result.

The name given in Scripture to the first man is "Adam," or, more properly, "the Adam,"—probably of kindred signification with the word (Adamah) denoting the ground from which his body was formed.* Adam called his wife's name Eve (i. e. life), as being the mother of all his posterity. (Gen. ii. 7—25.)

Our first parents were thus, properly speaking, in a state of innocence; that is, they were practically unacquainted with sin and its results; they were good and happy. They were not ignorant, but they were sinless; they had no inclination to evil, and they were endued with power to obey God's will perfectly. They were therefore free from the impression of guilt, fear, or sorrow, and from the suffering of any pain connected with bodily dissolution or decay; while at the same time they rejoiced in the manifest presence and favour of God, and in perfect love towards each other.

### Elementary and General Questions.

1. What is the first event recorded in Sacred History? Give the common date B. C.
2. Describe, in general, the work of Creation, during six days, as reported in the first chapter of Genesis.
3. How was the seventh day distinguished, and how is it to be commemorated?
4. What are we told concerning the Creation of man?
5. Where was man placed at the time of his Creation?
6. What is known concerning the situation of the Garden of Eden?
7. How was woman created?
8. What were the names of the first man and woman? Give the meanings.

---

* Some suppose the name Adam to be cognate with an ancient Oriental word signifying "to found, establish;" and regard it as applied to the first man as the founder of the human race. But the other interpretation is more commonly received.

ADDITIONAL QUESTIONS.

9. What great truths are implied in the first chapter of Genesis?
10. What do you understand by Atheism,—Pantheism,—Polytheism?
11. How does the Scriptural record of Creation stand opposed to each of these false systems?
12. Where do we find the earliest, or first written, record of Creation?
13. How does Scripture indicate time for the formations described by geology?
14. Explain the true position and dignity of man's wife.
15. Describe, in general terms, the original condition of man in Paradise.

---

## CHAPTER II.

### THE FALL OF MAN.

(Gen. iii.)

MAN, having been thus created in a state of innocence or moral integrity, was invited by his Maker to the possession of happiness in the way of trustful and willing obedience to the Divine command. We have already seen that, at the earliest period of man's history, God appointed two positive institutions, namely, marriage and the observance of the seventh day's rest; and these institutions were designed to continue in force throughout all ages of the world. And we have also seen that the man was required to pursue a course of industrious labour, in dressing the Garden of Eden, and that the woman was called to help her husband. But, besides these things, and as a matter of vital moment, it pleased God to lay a restraint upon the human will. Adam was allowed to eat the fruit of all the trees in the garden,—including the Tree of Life, appointed as a token of his life in and with God,—except one; but concerning this one, called the Tree of the Knowledge of Good and Evil, God said, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Such was the prescribed form and test of obedience, on condition of which man's life in God's favour was suspended. And it may be well to observe that, for this purpose, a negative command or prohibition, such as was actually given, was peculiarly suitable, if not absolutely needful. It was adapted, more than any positive injunction, to mark the distinction, although not necessarily opposition, between the will of Him who gave it and the will of him upon whom it was imposed; since over against

a reasonable positive command there stands only the *vis inertiæ* of the subject, while a prohibition, equally reasonable, has to encounter the will of a free agent, as a positive and active principle, conscious of an inducement to resistance. In the prohibition of the Tree of Knowledge we find, therefore, in an especial manner, the elements of trial, probation, or a test; and it is possible that, without the provision of such an appropriate exercise for his moral nature, man would necessarily have sunk in the scale of being, perhaps with the loss of free agency, almost to a level with the brutes. It may also be true that the discipline of law, both positive and negative, is requisite as a foundation or starting-point for the free and noble obedience of love. And, at all events, we may rest satisfied that the primitive method of the Divine government was distinguished by infinite wisdom and goodness on the part of the Creator, in favour of the human race.

But after God had thus showed man the way to good, and had prescribed to him an exercise for the exaltation and perfection of his nature, a fallen and wicked spirit (Satan, or the Devil) called him aside to evil; employing as his instrument a serpent, who accosted Eve with a persuasion to transgress the Divine command by eating the forbidden fruit. (See, besides Gen. iii.,—2 Cor. ii. 11. with xiv. 3.; John viii. 44.; Rev. xii. 9., xx. 2.)

In the first place, the Tempter seemed to call in question the command itself, perhaps insinuating that such an injunction was not likely to have proceeded from God. The woman, however, having declared her knowledge of the command, and of the sanction by which it was enforced, the Tempter then boldly contradicted the Divine word, by affirming that the threatened penalty would not follow upon transgression; and, having thus impugned the veracity or faithfulness of God, he proceeded to insinuate a doubt concerning His goodness, declaring that the reason of the command lay, not in any regard, on the part of God, to the welfare of His creatures, but, on the contrary, in His jealousy of their progress in knowledge. The woman believed this falsehood, and thus lost sight at once of God's love and of the Divine authority. She looked at the beauty of the tree, thought of the richness of its fruit, and coveted that knowledge or wisdom which, as she had been told, God had so unkindly kept back from her; and then, not believing God, but believing the enemy of God and man, she took of the fruit of the tree "and did eat, and gave also unto her husband with her, and he did eat." This was sin, in principle and act. And immediately conscience began to afflict the transgressors with a

sense of guilt and degradation: they were no longer disposed to hold communion with their Maker, but they were afraid of Him, and sought to hide themselves from His presence.

If God had now proceeded to deal with His offending creatures in the way of justice, without mercy, He would have cast them off for ever, and would have left them to suffer the consequences of their sin, without any means or prospect of restoration to His favour, or of recovery from their lost estate. But it was not so. The Lord God did not come to the fallen ones in wrath, and for the purpose of inflicting vengeance; but He came to them in mercy, and with a view to call them to repentance. At first, however, they were not penitent; and, when they found that they could not hide their sin, they attempted to excuse it, Adam casting the blame on Eve, and Eve on the serpent. But God did not admit their vain pleas; and He proceeded to convince them of the evil of their sin, by declaring that they must endure the threatened penalty of death, including much antecedent suffering. Now there was mercy mingled even with this voice of judgment: for it is a good thing that sinful man should be made to know and feel the reality and evil of his sin, and the bitter consequences which it involves; nor will he ever be inclined to abhor and forsake sin, until, after having believed Satan's false representations of its nature and results, he receives into his heart the opposite truth of God. But this is not enough. Man must be brought, not only to hate sin, but also to love God. And he cannot love God as long as he hears from Him only the sentence of condemnation. He must be assured of God's love to him, notwithstanding his past transgression. And this is what God showed to our first parents in the garden. It was an act of mercy that the Lord came to them and communed with them at all, pleading with them concerning their violation of His command; and He displayed the completeness of His mercy by making mention of One, who should in due time give them deliverance from all the evils which they had incurred by sin; deliverance, not indeed in the way of exemption,—for the consequences must ensue, according to Divine appointment,—but deliverance in the way of conquest; so that, after the endurance of the punishment of sin, and by means of this endurance, mankind should be made superior to evil, through the work of a second Adam, as they had been brought under its power through the fault of the first. This promise of deliverance was conveyed in the terms of the sentence which God pronounced upon the serpent, who had been employed as

the instrument of Satan in the temptation: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (v. 15.)

To the apprehension of our first parents, this intimation was doubtless obscure; but it was enough to become to them the subject of believing confidence in the Divine truth and goodness, and thus to lead them to repentance and to the renewed love of God, and to cheer them with hope of the future; in a word, to excite in them that faith by which man spiritually lives. We shall see that this promise — which was, in fact, a promise of the great Redeemer, our Saviour Christ — became, from time to time, more clear and definite. And we have now long since received, in the fulfilment of the promise, its complete interpretation.

After the Fall, the infliction of punishment immediately began; — punishment, distinguished, indeed, from vengeance, or simple retribution, but still punishment; that is to say, not merely discipline, but loss and suffering ensuing as the penalty of sin, only to be so overruled by a dispensation of mercy as to be made to serve the purpose of correction, and to become, in the hands of the Divine Spirit, a means or instrument of renewal unto holiness. Adam and Eve were no longer suffered to approach that other tree of the garden, which is described as the Tree of Life; they were even driven out of the garden, never to enter it again; and the Lord God "placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life." (v. 24.) Our first parents went forth to a new scene of probation, including much suffering of toil, pain, and sorrow; but they were cheered with an assurance of Divine mercy and compassion, and with the promise of a great Deliverer.

Distinct traces of this primitive history of the Fall of Man are found in various traditions, both Oriental and Western. They exist in the Hindu legend of Krishnu, a kind of imaginary incarnation of Deity, who is represented as struggling with a serpent, and treading on its head; — in the Persian doctrine contained in the Zend-avesta, which speaks of Ahriman, the evil one, as deceiving the creatures of Ormuzd, the benevolent creator, by means of fruit, the eating of which rendered them subject to misery and death; — among the Buddhists, and in the doctrine of the Lamas, where, at least, the degeneracy of mankind is associated with their eating of food; —with the Chinese, who conceive of mankind as having lost their original

state of happiness through a sinful desire of knowledge; — (for the West) in the story of Pandora, which represents the first woman as the cause of human misery; — in the fable of Apollo, a (divine) son of the supreme god, as the slayer of the serpent; — in the story of Hercules, a (human) son of the same deity, who destroyed the serpent supposed to have guarded a tree in the garden of the Hesperides; — and in the northern mythology, in which Thor, son of the supreme, is set forth as having engaged in a victorious contest with the great serpent, the monster Death.*

ELEMENTARY AND GENERAL QUESTIONS.

16. Relate the temptation and Fall of Adam and Eve, as recorded in Gen. iii.
17. What took place immediately after the Fall?
18. What sentence was pronounced upon the serpent, — upon the woman, — upon the man?
19. Repeat the words which include the first promise of the Saviour.
20. What became of Adam and Eve after the sentence was pronounced?

ADDITIONAL QUESTIONS.

21. Mention the two positive institutions which were established by God during the time of man's innocence.
22. What was the ordinary course of duty originally prescribed to the man and to the woman respectively?
23. What was ordained as the special test of our first parents' obedience?
24. Explain the peculiar value, and the probable necessity, of such a test as this.
25. Point out the moral significance and course of the temptation.
26. What was, morally speaking, the conduct of Adam and Eve after the Fall?
27. Describe the mercy of God as displayed under these circumstances.
28. Show that our first parents suffered punishment, as distinguished, on the one hand, from vengeance, and, on the other hand, from mere discipline.

---

## CHAPTER III.

### THE ANTEDILUVIAN PATRIARCHS.

(Gen. iii. 21.—vi. 4.)

BEFORE the Lord God sent Adam and his wife from the garden, He made for them coats of skins, and clothed them (Gen. iii.

* See Kitto's Daily Bible Illustrations, vol. i. pp. 71—76.

21.); and by this means our first parents were instructed in some further rudiments of civilisation, additional to those which had already been suggested when Adam was required to cultivate the soil. It is probable that instruction in the useful and now common arts of life came originally, in a much larger measure than we often suppose, from God; and it is worthy of remark that, while we possess abundant proof that men may of themselves degenerate from a state of civilisation even to the savage life, we have no reason to believe, on the other hand, that they are able to recover themselves from this condition without some new instruction, or without being assisted towards a remembrance and revival of the past.

It does not appear that our first parents had yet begun to eat animal food; and it has been thought probable that the skins with which they were clothed were those of animals that had been slain in sacrifice, according to Divine institution, after the Fall. Perhaps, indeed, Adam and his wife were not aware of the full meaning of the work of sacrifice; but, by the light of subsequent revelation, we now regard it as prefiguring the great work of atonement for sin by the death of Christ. Some have thought that the cherubim with the flaming sword at the east of Eden served the purpose of a visible token of the Divine presence, resembling, in this respect, the flame of fire in the bush, which appeared to Moses, and the Shechinah, which was afterwards seen in connection with the Jewish tabernacle and temple; and that our first parents conducted their worship within sight of this sacred manifestation. This, however, is matter of mere conjecture. But it is certain that soon after the expulsion from Paradise (and therefore probably also at the very date of that event), the use of sacrifice had place in the worship of Almighty God among the first family of mankind. We learn this from the next portion of Sacred History.

The first children of Adam and Eve were Cain (*Heb.* possession, acquisition,) and Abel (*Heb.* vanity), who were born probably not long after the expulsion from Paradise. Seth (*Heb.* compensation or substitute) was born afterwards, when Adam was 130 years old. Cain, the eldest of these sons, was a tiller of the ground; Abel was a keeper of sheep. On one occasion, Cain presented to the Lord an offering consisting of the fruits of the earth, while at the same time Abel made an offering of the firstlings of his flock. The Lord marked His acceptance of Abel's offering (probably by fire from heaven), but He did not accept that of Cain; whereupon Cain slew his brother. Now we know (from Heb. xi. 4.; 1 John iii. 12.) that Abel was a righteous man, and that Cain was wicked, — a child of the

wicked one, — impelled to the commission of murder by feelings of jealousy, which had their foundation in selfishness and pride, while his unbelieving heart was far from God. It is also declared that Abel made his offering in faith; which seems to imply that he acted with reference to a Divine command or promise requiring animal sacrifice, which Cain, in unbelief, and with impious disregard to the Divine will, did not choose to offer.

The Lord, having called Cain to account for this foul murder (which he vainly endeavoured to conceal), visited him with the punishment of a special curse upon the land, and banishment from his father's family; at the same time, however, assuring him of the safety of his life, and thus granting him space for repentance. Cain then "went out from the presence of the Lord," — i. e. probably, quitted the inhabited region which was distinguished by some manifest token of the Divine presence, — and dwelt in the land of Nod (i. e. wandering), on the east of the land of Eden, where he built a city, or town, which he called after the name of his son Enoch. (Gen. iv. 1—16.) His descendants were distinguished by their impiety; while the race of Seth, who was given to our first parents in place of Abel, were, at first, no less remarkable for godliness and virtue.

In the line of Cain we find the names of Enoch (*Heb.* dedicated), Irad (*Heb.* low town), Mehujael (*Heb.* smitten by God), Methusael (*Heb.* man of God), and Lamech (*Heb.* humbled), with his sons, Jabal (*Heb.* stream), Jubal (*Heb.* music), and Tubal-Cain (*Heb.* blacksmith). At a very early period these Cainites settled themselves chiefly in towns, where they cultivated arts and manufactures; Jubal excelling in music, and in the making of musical instruments, especially the harp and the organ (the latter perhaps resembling Pan-pipes), — Tubal-Cain employed in the working of brass (i. e. copper) and iron, — and Jabal occupied in those labours of husbandry which were adapted to meet the wants of a large population. In pursuit of his occupation, Jabal lived in tents; thus introducing that system of nomadic life which was afterwards extensively adopted in the East. From his keeping of cattle it has been inferred that animal food was used by at least this portion of the descendants of Adam*, perhaps without Divine permission. Lamech is the first person mentioned in Scripture as living in polygamy; and his family appears to have been mournfully distinguished by confusion and bloodshed. (Gen. iv. 17—24.)

* This, however, does not necessarily follow. Flocks and herds may have been kept only for the sake of wool and milk.

The direct posterity of Seth consisted of Enos (*Heb.* man), Cainan (*Heb.* possession), Mahalaleel (*Heb.* praise of God), Jared (*Heb.* descent), Enoch (*Heb.* dedicated), Methuselah (*Heb.* man of the dart), and Lamech (*Heb.* humbled). The longevity of these patriarchs has been recorded for our observation: the average age from Adam to Lamech, inclusive, was 907½ years; the highest being that of Methuselah, who attained the age of 969 years, exceeding by 39 years the age of Adam.* In this reckoning we omit the age of Enoch, who is not said to have died, but of whom it is recorded — and recorded, surely, for the encouragement of all those who cultivate a due sense of the Divine presence, and live with God in humility, faith, and love — that "Enoch walked with God: and he was not; for God took him," at the age of 365 years. (See also Heb. ii. 5.; Jude 14, 15.)

It is not improbable that this race of men, the Sethites, found their occupation in agricultural pursuits, perhaps more or less confined to the tillage of the ground, as distinct from the breeding of cattle. And it has been supposed that, as a whole, they were distinguished from the descendants of Cain by the honourable appellation of "the sons of God" (Gen. vi. 2.); intimating that they were, for the most part, men of personal piety, or that, at least, the public worship of God was decently and reverently maintained among them. At length, however, a general degeneracy of sentiment and manners was introduced into this section of mankind by intermarriages with the "fair" daughters of the worldly and ungodly race of Cain; a circumstance which may well serve to enforce upon our minds that solemn exhortation, "Be not deceived; evil communications corrupt good manners." (1 Cor. xv. 33.)

### Elementary and General Questions.

29. Who clothed Adam and Eve? How? When?
30. What is the first recorded instance of worship, combined with offerings?
31. Who were the first children of Adam and Eve?
32. Relate their history; and repeat Heb. xi. 4.; 1 John iii. 12.
33. How was Cain punished? Where did he settle? What was the character of his descendants?
34. Who was born after the death of Abel?

---

* The chronology of the patriarchs is as follows: — Abel died B.C. 3876, aged 128 years: Adam, B.C. 3074, aged 930: Enoch was translated B.C. 3017, aged 365: Seth died B.C. 2962, aged 912: Enos, B.C. 2864, aged 905: Cainan, B.C. 2769, aged 910: Mahalaleel, B.C. 2714, aged 895: Jared, B.C. 2582, aged 962: Lamech, B.C. 2353, aged 777: Methuselah, B.C. 2349, aged 969.

ADDITIONAL QUESTIONS.

35. Describe the early history of civilisation, as it appears in Scripture.
36. What has been inferred from the fact that the skins of beasts were employed for clothing our first parents?
37. Describe the characters of Cain and Abel, in your own words.
38. Give the names of the descendants of Cain, — and of Seth, — from Gen. iv. v.
39. Distinguish those who bore the same name in the different lines.
40. Distinguish two of the descendants of Seth whose names are nearly similar.
41. Describe the occupations, and characters, of the Cainites and of the Sethites.
42. Name the sons of Lamech, and state their several occupations.
43. What led to the ultimate degeneracy of the Sethites? What practical truth does this contribute to teach us?

---

## CHAPTER IV.

### THE DELUGE.—THE POSTERITY OF NOAH.

(Gen. vi. 5—x. 32.)

THE wickedness of mankind continued to increase. Throughout several generations the Cainites appear to have made fearful progress in their impious disregard of God, — in the desecration of the family relation, and therefore also in the loosening of all social bonds, — and in the indulgence of gross sensuality, accompanied with habits of lawless and ferocious violence. After frequent intermarriages of members of the more pious (Sethite) race with the children of the more depraved (Cainite), the whole inhabited portion of the earth became one great scene of iniquity and vice. And at length, it has been supposed, evil men resisted and overthrew the original patriarchal government, and introduced, in its place, either a state of anarchy and disorder, or a system of arbitrary and oppressive rule. It has been thought likely that the translation of Enoch was the Divine method of delivering him from the attacks of wicked men; and some have imagined that, when he was taken from the earth, God also removed that glory, or visible manifestation of His presence, which He had hitherto vouchsafed to mankind. But these things are not stated in Scripture, nor can they be proved from the Sacred Record.*

* It has also been supposed that a tradition of the removal of Enoch was preserved in the heathen world, and embodied in the fable of

Another man of eminent piety and integrity, distinguished by his habits of communion with God and by special tokens of Divine favour, was Noah (*Heb.* rest), a son of the Sethite Lamech, and grandson of Methuselah. In his days, God determined to punish the wickedness of man by the general destruction of the existing race, to be accomplished by an universal deluge. God then commanded Noah to prepare an ark for the rescue of himself and his wife, together with his three sons and their wives; who were to be accompanied by a certain number of all other living creatures,—one pair of every animal accounted unclean (i. e., unfit for food or sacrifice), and seven pairs of every "clean" animal, and of birds. The building of the ark occupied a period of 120 years; and during this time Noah gave public notice of the use for which it was designed, thus conveying to mankind a warning of the impending visitation, and giving a call to repentance. (Gen. vi. 3.; Heb. xi. 7.; 1 Pet. iii. 19, 20.; 2 Pet. ii. 5.)

According to Divine directions, the ark was constructed of gopher-wood (probably a kind of cypress), and was covered within and without with pitch (i. e. asphalt or bitumen). It was 300 cubits long, 50 wide, and 30 high.*

Wicked men paid no regard to the warning conveyed by Noah; just as, even now, ungodly men neglect, and often treat with contempt, all intimations of the approaching end of the world. (See 2 Pet. iii. 3—7.) But, at the time appointed, God sent THE FLOOD which He had threatened (B. C. 2348). "The fountains of the great deep" were "broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights." Noah then entered the ark, with his family and with the prescribed number of living creatures, and "the Lord shut him in;" and the waters continued to rise, until at length the whole surface of the earth, including even the highest mountains, was submerged, and every terrestrial creature outside the ark was destroyed. The waters remained at their height during 150 days; and it has been thought probable that, throughout this period, and perhaps for

Astræa, or Divine Justice, who was said to have quitted the earth on account of the prevailing wickedness of men. In connection with all such speculations, it may be well to remember that Enoch was translated B.C. 3017, soon after the death of Adam, and that the date of the Deluge is B.C. 2348.

* That is, perhaps, about 547 feet long, 91 wide, and 54 high. But these dimensions are uncertain, because we do not know precisely what was the length of the cubit by which they are computed.

some time longer, the light of the sun was so completely obstructed that the watery surface of the globe was again enveloped in darkness such as prevailed over the chaos before the first day's work of creation. (See Gen. viii. 22.)

At the end of the time specified, the waters began to abate; and the ark rested upon one of the summits of Ararat, a lofty mountain which rises magnificently from an extensive plain in Armenia. Forty days afterwards, Noah sent forth a raven, which did not return into the ark, but went forth to and fro until the waters were dried up from off the earth (i. e. most probably, hovered about the ark, and sometimes settled on it): a week later he sent forth a dove, which returned, having found no rest for the sole of her foot: at the end of another week, he sent forth a dove, which came back bearing an olive-leaf: and again one week later he sent out the dove again, which returned no more; and this gave Noah to understand that a considerable portion of land was now above water. At length, after the expiration of twelve months and ten days in the whole, Noah, with his family and the living creatures, quitted the ark, and stepped forth on dry ground.

The patriarch immediately returned thanks to Almighty God in an act of worship to which he had doubtless been accustomed before the Flood. He "builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar." This sacrifice was graciously accepted; and the Lord promised that He would not curse the ground any more for man's sake, — that the alternation of the seasons, and of day and night, should continue, — and that there should be no more a Flood to destroy the earth. At the same time dominion over every living creature was assigned to Noah and his posterity, — the use of animal food, but without the blood, was expressly permitted, — and a stringent law against murder was solemnly proclaimed. "And God said, . . . I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth;" by which some understand that the rainbow, a natural phenomenon already well known to Noah and his ancestors, was for the first time appointed to the use described; while others think it not improbable that hitherto the earth had been watered only by thick mists, so that the very appearance of the rainbow was altogether new.

Traditions, more or less plainly pointing to the Deluge, have existed in nearly all nations. They can be traced in China and India, among the Chaldæans, Persians, Egyptians,

and Greeks, and among various tribes of North and South America.*

Noah lived, after the Flood, 350 years; and died (B. C. 1998) at the age of 950. After this the term of human life began to diminish. The three sons of Noah, from whom the post-diluvian race of mankind descended, were Shem (*Heb.* name), Ham (*Heb.* warm *or* southern), and Japheth (*Heb.* he will spread, or enlarge). An especial blessing was pronounced upon Shem and Japheth, with their descendants. But the posterity of Ham, in the line of Canaan one of his sons, fell under a curse, and was sentenced to bear the yoke of servitude, in consequence of some irreverent conduct on the part of Ham, or probably of both Ham and Canaan, towards the aged Noah, on a melancholy occasion when the patriarch had become guilty of excess in the drinking of wine, with which God had blessed his labour as a husbandman. The posterity of Ham included (besides the Canaanites) the Philistines and some other Asiatic tribes, and also the Egyptians and other Africans.† To Shem we trace the Persians, through Elam, one of his sons; the Syrians through Aram; and probably the Hebrews through Eber. And from Japheth were derived, generally speaking, the nations of Europe, including the Germans through Gomer, the Greeks through Javan, and the Muscovites through Mesach.

The Scriptural genealogy of Ham and Japheth extends only to a few generations; but the account of the posterity of Shem, from whom eventually came the promised Messiah, is more extensive. (Gen. x. 21—31., xi. 10—26.; 1 Chron. i. 17. &c.)

* A Phrygian tradition is preserved on a coin of Apamæa, of the date of Septimius Severus, bearing the representation of a man and a woman in a vessel afloat, on the top of which one bird is perched, while another is flying towards the vessel with a branch in its mouth: the man and woman are also represented standing in front of the vessel, as if just landed. Mention is made of the Deluge and the ark by Berosus, according to Josephus, *Contr. Apion*, i. 19. Nicolas of Damascus (ap. Joseph. *Ant.* i. 3. 6.) refers to a tradition in Armenia as probably relating to the resting of the ark on Mount Ararat, "according to the account of Moses the Jewish legislator."

† It is a popular error to suppose that all the Africans, as descendants of Ham, were made subject to the curse of servitude. That curse extended to only one branch of Ham's family, the Canaanites; and it was inflicted when that people was subdued by the Israelites, and when the settlers on the northern coast of Africa were brought under the power of the Romans.

ELEMENTARY AND GENERAL QUESTIONS.

44. How did God determine to punish the wickedness of mankind when it had reached its height?
45. Trace the descent of Noah, and describe his character.
46. What measure was divinely prescribed for the preservation of Noah and his family?
47. Of how many persons did that family consist?
48. What living creatures were to be taken into the ark?
49. Mention the materials of the ark, and its dimensions.
50. How did Noah ascertain the subsiding of the waters?
51. Describe the renewal of God's covenant with mankind in the person of Noah.
52. Who were the sons of Noah?

ADDITIONAL QUESTIONS.

53. Describe the nature and extent of antediluvian wickedness.
54. Relate the progress of the Deluge; state its extent and duration.
55. Give the date of the Deluge, as commonly received.
56. State the two several conjectures concerning the rainbow as the token of the covenant.
57. Among what people do we find traditions apparently referring to the Deluge?
58. Date the death of Noah, and mention his age.
59. How has the posterity of the sons of Noah been distributed over the world?
60. Which of these posterities is most fully described in Scripture, and why?

---

## CHAPTER V.

### NIMROD AND ASSYRIA. — JOB.

(Gen. x. 6—12.—Job.)

AMONG the posterity of Ham, Nimrod*, a son of Cush, became celebrated, first by his courage and dexterity in the destruction of beasts of prey and other noxious animals, and then by the establishment of dominion over his fellow-men; just as, in the early ages of Greece, distinction was acquired by such heroes as Theseus, Perseus, and Hercules, who came to be regarded as demigods for the services they rendered to society by ridding the country of wild beasts. The exploits of

* Perhaps=impious rebel. Some suppose that this was only a term of reproach, not his real name; but he may have adopted it, as glorying in iniquity.

Nimrod appear to have been marked by daring impiety; an instance of which appears in his having promoted the building of a high tower, composed of sun-dried bricks, cemented with bitumen, in the land of Shinar. This tower, designed as a rallying-point, or centre of union, and as a proud trophy of earthly dominion and power, was erected in a spirit of impious independence, and probably with avowed defiance of Heaven. At all events, the intention of the builders was so evil, that the displeasure of the Most High was manifested by His direct interposition for the defeat of their design, which was accomplished by producing such a confusion of their language that they could no longer act in concert for the completion of their work. Thus the building of the tower was stopped, and the place was called Babel, i. e. confusion.

At this Babel, or Babylon, on the Euphrates, Nimrod appears to have founded a kingdom, which he enlarged by the conquest of Erech (afterwards Edessa), Accad (afterwards Nisibis), and Calneh (afterwards Ctesiphon), in Mesopotamia. After this, he invaded and subdued the more northern country of Asshur, a son of Shem; and here he either built or captured Nineveh and made it his capital, — or else, as others suppose *, he drove Asshur out of the land of Shinar, who then established himself at Nineveh. (Gen. x. 8—12.) This first Assyrian empire is supposed to have ended with Sardanapalus, after an attack by the Medes under Arbaces and the Babylonians under Belesis, probably about the early part of the eighth century B. C., not long after the date of Jonah's prophecy, which was delivered about B. C. 825. The Assyrians afterwards recovered their independence, and established a new empire, of which mention will occur in a subsequent portion of this history.

It has been supposed that the idolatrous worship of the heavenly bodies (Job xxxi. 26—28.) sprung up in the early period of this first Assyrian empire, having been introduced probably by Nimrod himself; who, it has been said, was regarded by his subjects as having been translated to the constellation Orion. But on these matters Scripture is silent, and we have no other authentic record.—It must be borne in mind that the whole history of the early period of the Babylonian and Assyrian empires is involved in great obscurity, — which, however, has been partially removed by the recent discoveries of Botta, Layard, and Rawlinson.

* Adopting the rendering of Gen. x. 11., which stands in the text of our version. The other view rests mainly upon the reading of that passage given in the margin.

It is pleasant to think that, while wickedness and violence abounded in the earth, there were yet to be found traces of godliness and virtue, such as are presented to our notice in the Book of Job.

The design of this Book* is to show that, notwithstanding the obscure and perplexing nature of the dealings of Almighty God with His people in this life, — especially while He suffers them to be overtaken by earthly calamities and afflicted with bodily sufferings, when we might expect a course of prosperity and comfort as the present reward of their integrity and piety, — yet the Divine government is really conducted on principles of eternal justice, and, even as regards the distribution of temporal good and evil, the Lord doeth all things well.

The precise time in which Job lived is uncertain; but strong reasons have been adduced for placing his history before that of the Jewish patriarchs. If we adopt this view of the matter, we may say that Job flourished not much earlier than the birth of Abraham (i. e. about B. C. 2000), and certainly at some period before the departure of the Israelites from Egypt. He lived in the land of Uz; by which some understand Idumea, while others, with more probability, suppose that Uz, here mentioned, is the son of Aram, and grandson of Shem, and that the locality denoted is Padan-Aram, a part of Mesopotamia.

Job, probably the head of his tribe, was an extensive and wealthy agriculturist; and, more than this, he was a godly man, a sincere servant of the Most High, "perfect and upright, and one that feared God, and eschewed [i. e. abhorred and shunned] evil." For the trial of this good man's faith and patience, it pleased God that he should be visited with sudden and great temporal calamities, brought about by the agency of Satan, who caused his oxen and asses to be carried off by the (probably Cushite) Sabeans, — his sheep to be destroyed by lightning, — his camels to be seized by the Chaldeans †, — and his seven sons and three daughters to be crushed to death under the ruins of the elder brother's house, which was overthrown

* The writer and date of the Book of Job are unknown. Some persons suppose it to have been written by Job himself; others ascribe it to Moses; and others again assign it to a still later period: but as the name of the writer is not given in the book itself, we must be content with regarding this point as uncertain, and not necessary to be known.

† The Syrian tribe which afterwards established an empire in the region of Babylon.

by a whirlwind while they were assembled at a family entertainment. After this, Job was afflicted in his own person, being covered with sore boils or inflamed ulcers.*

Under these circumstances, the patriarch at first, in reply to an impatient address of his wife, uttered the language of pious resignation to the will of God. Afterwards, however, he made heavy complaints with reference to his condition, as being so different from what might have been expected in accordance with his character in the sight of God. These complaints he uttered in conversation with his three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, who came to condole with him under his sufferings, but, in fact, augmented his grief by hastily and unkindly maintaining the position that, according to the recognised dealings of the Most High, his great afflictions must have been drawn down on him by some aggravated but unacknowledged wickedness. Hereupon Elihu, who had silently listened to the whole conversation, vindicated Job from the implied charges of his other friends, but at the same time reproved the patriarch himself for many unbecoming expressions which he had employed in his defence, as savouring too much of a self-justifying spirit.

At length the Lord Himself determined the whole controversy by uttering, out of a whirlwind, the most sublime and decisive assertions of His sovereign power and unfailing righteousness. Job was now deeply affected with a sense of his own unworthiness in the presence of this glorious Being; a fact which was perfectly consistent with his freedom from those great and secretly-cherished sins of which he had been covertly accused by his friends, who were reproved by the Almighty for their uncharitable surmises.

Job was eventually restored to more than his former prosperity, being put in possession of great wealth, and made the father of seven sons and three daughters, the latter of whom —Jemima (Day), Kezia (Cassia), and Keren-Happuch (Horn of Stibium)† —were widely celebrated for their beauty. In this state of affluence and domestic comfort the patriarch lived 140

* Commonly supposed to be the violent disease called Elephantiasis or black leprosy — one of the plagues of Egypt. (See Job ii. 8., vii. 5., xix. 17., xxx. 17., with vii. 13, 14., xvi. 8., vii. 15.) Job took a potsherd to scrape himself withal, and he sat down among the ashes, or, according to the Septuagint, on a dunghill.

† That is, a horn, or, as we should say, a box or pot, of eye-paint, or dye for the eyelashes.

years; and he died at an advanced age, after having seen his posterity to the fourth generation.

ELEMENTARY AND GENERAL QUESTIONS.

61. Who was Nimrod?
62. Describe his character and exploits.
63. Give the history of the Tower of Babel.
64. What form of idolatry appears to have prevailed during this age?
65. Who was Job, and what was his character?
66. What were the calamities which befel him, and how were they inflicted?
67. What was their design, and what their issue?
68. Give the names of Job's three friends, and of the fourth speaker who joined in the debate.
69. Who put them all to silence, and how?
70. Relate the patriarch's final history.
71. State the names of Job's three daughters who are mentioned at the close of the history, and give their meanings.

ADDITIONAL QUESTIONS.

72. Compare the history of Nimrod with that of some early Grecian heroes.
73. What is known, or conjectured, concerning the first Assyrian Empire?
74. Give the names of some travellers who have lately thrown light on Assyrian history.
75. What is said to have been the apotheosis of Nimrod?
76. State the design of the Book of Job.
77. Explain the course of Job's conduct under suffering, — the reasoning of his friends, — and the Divine solution of the whole difficulty which had arisen.

---

## CHAPTER VI.

### THE EARLY HISTORY OF ABRAHAM.

(Gen. xi. 27.—xiv.)

WE have already seen that, in the course of a few centuries after the Fall, the human race had sunk into a state of general and incurable corruption, — the corruption of men who knew God as their creator and moral governor, but in works denied Him; and that, before this corruption became absolutely universal,—while yet there was one pious family left upon earth,— God sent a deluge for the destruction of the ungodly, preserving alive only Noah and his family, as the stock of a new race of men. This race also became, to a great extent, degenerate:

but its degeneracy took a different form from that of the antediluvians; it was distinguished by idolatry in worship, and by tyrannical and usurped despotism in government, founded upon the ruins of a daring and impious communism, — a state of things which God marked with His displeasure by the confusion of languages at Babel, and the consequent dispersion of the builders. Idolatry, which began with the adoration of the heavenly bodies, appears to have become more gross in proportion as it became more prevalent; descending probably to the worship of brute animals and of senseless images. Men, having despised God's promise of redemption, and seeking to provide a present remedy for all evils by the exercise of their own ability and wisdom, "became" more and more "vain in their imaginations, and their foolish heart was darkened." (Rom. i. 21.) There remained, indeed, some elements of human excellence and greatness, if such it may be called, in arts, sciences, and the refinements of civilisation, which the Most High designed to render, in due time, subservient to the restoration of His kingdom upon earth; but the knowledge and love of the true God, as the immediate source of spiritual life and all real moral excellence, was for the most part extinct, and its place was supplied by the mere phantoms of fictitious deities, a regard to which could issue only in degradation, disappointment, and loss.

Such was the state of the world, when it pleased God to take one step further in advance towards the accomplishment of His gracious design for the redemption of mankind. This consisted in the formal, visible, outward separation of a single family, from which the great Deliverer, as to His human nature, should eventually come; and which was appointed to serve, in the mean time, as the chosen depository of Divine revelation,— and thus the medium of intercourse between God and man. All other nations the Most High abandoned to themselves in matters of religion (Acts xiv. 16, 17.), designing that they should learn by experience the vanity of their own thoughts and ways, — an experience which, while of itself unable to effect a spiritual cure, would at least tend to prepare in the human heart a ground upon which the Holy Spirit might so work as to render men disposed and qualified to accept that Divine remedy which at first they so unthankfully rejected.

This third great movement in the progress of redemption*, was accordingly made by *the choice and call of Abraham.*

* The first was that which took place immediately after the Fall; and the second the Deluge.

Abram — for such was the patriarch's name at first — was a son of Terah, tenth in descent from Shem. False worship had by this time prevailed even among this originally more godly race; and the family of Terah was itself, at least in part, idolatrous. (Josh. xxiv. 2.) Terah was the father of Abram, Nahor, and Haran; of whom it appears that Haran was the eldest, and Abram (born B.C. 1996) was the youngest, being indeed much younger than Haran. The native place of this family was Ur of the Chaldees*; from which locality the whole family migrated after the death of Haran. It was the intention of the migrating family, probably in obedience to a Divine command, to reach the land of Canaan; but eventually they stopped short of that country, and settled in Haran, a region in the north-western part of Mesopotamia. Here Abram resided for some time, together with his wife Sarai, whom he had brought with him from Ur; when, at the age of 75 years, perhaps after the death of Terah (Acts vii. 4.), he received a second and distinct Call from heaven, requiring him to quit his father's family, and to pursue his journey to Canaan. With this Call he immediately complied, taking with him his family and his property, and accompanied by his nephew Lot, the son of Haran, who was himself no doubt at the head of another portion of the tribe (B.C. 1921).

This Call of Abram comprised both a command and a promise; — a command to leave his father's family, and to go to Canaan, — and a promise that God would bless him and make of him a great nation, and that in him all families of the earth should be blessed. (Gen. xii. 1—3.) When this promise was made to Abram, he was already in possession of the expectation common to all godly men in the early ages of the world, concerning the great personal Deliverer to come; and hence he doubtless understood the promise as meaning (what, in fact, it did) that this Mighty One should arise among his own posterity. (See John viii. 56.) Such was the new limitation, and consequently the increased distinctness, now given to the original and more general promise concerning that Seed of the woman who should bruise the serpent's head. And such was the provision made by Divine wisdom for the preservation, and

* Ur Chasdim (Light of the Chaldees), — a name which implies a reference to the Persian Light-religion, or worship of Fire. The Babylonian idol Bel (Phœnician Baal) was originally a personification of the sun; and it was from some early development of this Chaldæo-Persian creature-worship that Abram was called to separate himself, doubtless without having been personally involved in its error.

ultimate propagation, of true religion in the world; at a time when, but for this separation of a single family, the whole race of mankind was on the point of being sunk in idolatry.

The first place in Canaan at which Abram pitched his tent was in the rich pasture land of a beautiful vale between the mounts Ebal and Gerizim, at the terebinth grove of Moreh, near the spot on which Shechem was afterwards built. Here "the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar" [the first altar, or at least the first really sacred altar, in the Holy Land] "unto the Lord who appeared unto him." (Gen. xii. 7.) He afterwards journeyed southward; establishing himself for a while on a mountain to the east of Bethel, "having Bethel on the west and Hai on the east;" and here again he built an altar unto the Lord. About this time the country was visited with a famine; whereupon Abram resolved (without any Divine intimation) to betake himself to the great granary of the world,—Egypt. And now, in the weakness or temporary failure of his faith, the patriarch became guilty of an act of equivocation, which amounted in fact to falsehood. He was afraid that the beauty of Sarai would attract the notice of the Egyptians *, and that, if he were known to be her husband, there might be some persons who would not hesitate to take away his life, in order that it might be lawful to marry her. Under this impression, he enjoined her to say that she was his sister,—that is, to utter a kind of truth (since she was his near relative independently of marriage †), combined with a suppression which, concealing the greater and more important truth, was thus tantamount to a falsehood. By this unworthy artifice Abram probably hoped that some of the Egyptians would become suitors to him for the hand of his so-called sister; and that before it would be necessary to decide upon any proposal of marriage, he would be able to quit Egypt, and to return to Canaan in safety. The artifice, however, was discovered by the direct intervention of the Most High; and Pharaoh sent away Abram in disgrace.

The foregoing history implies the fact that the Egyptians paid strict regard to the sanctity of marriage. And here it may be observed that Egypt was at this time a regularly or-

* In Egypt, in the time of the Pharaohs, the women were not veiled according to the oriental custom elsewhere prevalent.

† She was his niece, the daughter of his deceased elder brother Haran and sister of his nephew Lot. Compare Gen. xi. 29. with xx. 12., in which latter passage "daughter" is probably for "granddaughter."

ganised and flourishing kingdom. This country appears to have been peopled by the immediate descendants of Ham, from the north-east; not (as has been supposed) by settlers from Ethiopia and the south. At first, and during several generations, the government appears to have been vested with the priests; but afterwards a kingdom was founded by Menes, perhaps about B.C. 2717 (or later; some say about 2320). The native kings (called Pharaohs, from Phra the sun, whose representative the king was supposed to be) continued to reign through a succession of several dynasties, until the country was invaded by a people from the east, who overthrew the native dynasties, and established those of the Hyksos, or Shepherd Kings, which lasted throughout a long period, some say more than 500 years, embracing the 15th, 16th, and 17th dynasties, from about B.C. 2080 to 1525. If we accept these dates (concerning which, however, historians are not agreed), it then appears that Abram went into Egypt (about B.C. 1920) during the reigns of the Hyksos; and that the dynasties of these Shepherd Kings continued in power until after the death of Joseph. On this subject more will be said hereafter.

Having quitted Egypt, Abram returned to the spot which he had previously occupied between Bethel and Hai. Here it was found inconvenient for the two large establishments of Abram and Lot to encamp any longer together, or in the same immediate neighbourhood; and, a quarrel having arisen between their herdsmen, Abram generously proposed that Lot should take his choice of a spot for separate occupation. Looking abroad, doubtless from the mountain between Bethel and Hai, which commands an extensive prospect of the adjacent country*, Lot fixed upon the plain which lay around the lower part of the Jordan as the region to which he would repair, on account of its great fertility; and accordingly proceeded to pitch his tent in the neighbourhood of Sodom, one of several cities which at that time studded this fruitful region.† Abram soon afterwards removed to the terebinth grove of Mamre, near Hebron, then called Arba.

About this time (B. C. 1913) Chedorlaomer, king of Elam, a region east of the Euphrates, assisted by three confederates, made a successful expedition against his rebellious vassals, the

* See Stanley, *Sinai and Palestine*, chap. iv. § 2.

† "Thus was accomplished the dissolution of a connection which had been formed before the promise of children was given to Abraham; and the disruption of which appears to have been necessary for that complete isolation of the coming race which the Divine purpose required."—KITTO'S *Bible Cyclopædia*, art. ABRAHAM.

kings of Sodom, Gomorrah, and other cities in the Vale of Siddim, or Valley of the Fields*, being that part of the plain of Jordan where Lot had settled. Lot and his property, together with other booty, were carried off by the successful invaders; whereupon Abram, having armed his home-born male servants, or slaves, to the number of 319, and being assisted by the Amorite chiefs, Aner, Eshcol, and Mamre, pursued the conquerors, and, having overtaken them when they had reached the sources of the Jordan, effected a rescue of the captives and the booty, and chased the fugitive captors to the neighbourhood of Damascus. In acknowledgment of this enterprise, the king of Sodom entreated Abram to accept a recompense; which, however, the patriarch declined on his own account, leaving only the Amorites to partake of the king's bounty. On this occasion, also, "Melchizedek [*Heb.* king of righteousness], king of Salem † [*Heb.* peace], brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered their enemies into their hand. And he gave him tithes of all." (Gen. xiv. 18—20.) Melchizedek here appears as an image or representative of that which Abram's posterity would afterwards become,—in the person of Aaron, of David, and, more especially, of Christ,—on a larger scale, in a higher manner, and with far more glorious effect. (See Heb. vii. 1—17.) At the same time it is not without significance that Abram received a solemn benediction as the deliverer of his country,—a man of peace, able and ready to maintain tranquillity by a prompt resistance of aggression.

ELEMENTARY AND GENERAL QUESTIONS.

78. Who was Abram? What was his native place?
79. Who were his two brothers?
80. To what place did the family migrate during the lifetime of their father?
81. Describe the call of Abram. Give the date.
82. Who was Lot?
83. At what place in Canaan did Abram first pitch his tent?
84. How did he signalise this place, and others at which he took up his abode from time to time?
85. What was his second station?
86. What led him to visit Egypt?

---

* Concerning which see Stanley, *Sinai and Palestine*, chap. vii. § 1.

† Situate, most probably, in the direction of Shechem, perhaps near Mount Gerizim.

87. Relate his conduct in that country, with its results.
88. To what part of Canaan did Abram return from Egypt?
89. Relate the separation of Abram and Lot.
90. Where did Lot settle,— and why?
91. Relate the circumstances attending the invasion of the Vale of Siddim by Chedorlaomer and his confederates.
92. Who was Melchizedek, and what do we read concerning him?

ADDITIONAL QUESTIONS.

93. How did the degeneracy and corruption of the postdiluvians differ from that of the antediluvians?
94. How was the call of Abram a further step in the progress of Redemption?
95. What was included or contained in that call?
96. Describe its bearing on the great promise of the Redeemer.
97. Explain the probable design of Abram in calling Sarai his sister when they were in Egypt.
98. State precisely the moral aspect of that transaction.
99. Narrate the early history of Egypt.
100. To what period of that history may we refer Abram's visit?
101. What great end appears to have been answered by the departure of Lot from Abram?
102. How is Melchizedek regarded in the Epistle to the Hebrews?

---

## CHAPTER VII.

### THE ABRAHAMIC COVENANT.—LATER HISTORY OF ABRAHAM

(Gen. xv.—xxv. 11.)

IT pleased God to found His dealings with Abram and his posterity upon a solemn and definite covenant. The beginning, or first part, of this covenant was made upon occasion of a manifestation of the patriarch's faith with peculiar force under discouraging circumstances. While Abram was still childless, the Lord gave him a special promise that his posterity should be countless as the stars of heaven; and then Abram "believed in the Lord, and He counted it to him for righteousness" (Gen. xv. 6.; comp. Rom. iv.; Gal. iii. 6.; James ii. 23.); whereupon God renewed His other promise concerning the possession of the land of Canaan by Abram's descendants. The patriarch having asked for a token of the fulfilment of the Divine word, God ordered him to prepare certain animals and birds as the materials of a sacrifice; each of which having been divided

into two parts, the pieces were laid in two separate rows, indicating (as some say) the contracting parties, who were about to become, as it were, one. While the pieces lay in this order, some birds of prey came down upon them, which Abram drove away. The patriarch then fell into a kind of deep sleep, with a sensation of horrific darkness, during which God revealed to him the meaning of the threatening symbol which he had witnessed; declaring that his posterity would suffer a state of bondage during four hundred years, to be followed by complete deliverance, and possession of the promised land. After this, "it came to pass that, when the sun was down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces," — supposed to have been the Shechinah, or fiery symbol of the Divine presence, afterwards well known (Exod. iii. 2., xiii. 4.), — the appearance of which, on this occasion, was a ratification, or pledge, of the covenant on the part of God. For the present, no counter stipulation or pledge, on the part of Abram, was required; that was reserved for a future occasion.

It had not yet been said that the promised posterity should descend from Sarai; and this pious woman, considering herself now too old to have children, concluded that it must be the will of God that Abram should become a father by some other. Accordingly, she persuaded the patriarch to take, as a secondary wife, according to a custom then prevalent, her own Egyptian bond-maid Hagar (*Heb.* stranger), whose posterity might be at once Abram's, and also, at least in one sense, her own, — her own, that is, according to the custom of the age, by right of property, or legal ownership, as being the children of her slave. The event, however, proved that, in this matter, the policy of Sarai did not coincide with the will and purpose of the Most High.

Hagar, in prospect of being really the maternal ancestor of the promised posterity, behaved towards her mistress with a degree of insolence which called forth harsh treatment in return. Under these circumstances, Hagar was induced to seek safety in flight; but she was recalled to her post of duty by "the angel of the Lord," who "found her by a fountain of water in the wilderness," and gave her a remarkable promise concerning her future son, to be called Ishmael (*Heb.* God hears): "he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. xvi. 12.),—a prediction remarkably fulfilled in the history of the Ishmaelites, as a nomadic Arabian tribe. Hagar returned to her mistress, and

gave birth to Ishmael, when Abram was 86 years old (B. C. 1910).

Thirteen years passed away; Abram was now 99 years of age, and the prospect of his having any children by Sarai appeared utterly hopeless, when God made to the patriarch a further revelation of His will, to the effect that the promised posterity should indeed descend from her (B. C. 1897). In the first place, however, God called Abram to a covenant stipulation on his part, with its ratification by an appointed sign,—a stipulation and sign which are perhaps correctly regarded as the counterpart of those which had already been given by God, for his part, on occasion of the sacrifice above mentioned. Abram, for his part, was now charged with the duty of sincere worship and godly obedience ("I am the Almighty God; walk before me, and be thou perfect"); and the sign appointed as his ratification of the covenant was the rite of circumcision, to be performed, on the eighth day after birth, upon all male children of himself and his descendants, together with their bond-servants. The name of Abram (*Heb.* high father) was now changed to Abraham (*Heb.* father of a multitude); and that of Sarai (of uncertain meaning; perhaps, contentious) to Sarah (*Heb.* princess). To Ishmael God promised a numerous posterity, with many temporal blessings; but it was expressly declared that the great covenant promise was reserved for the future son of Sarah, to be called Isaac (*Heb.* laughter; because Abraham laughed when he received the promise). Hereupon Abraham performed the rite of circumcision upon himself, together with Ishmael, and all the males of his household.

Soon after this, there stood before the tent of Abraham, at the terebinth-grove of Mamre, three men, to whom, in accordance with their appearance as travellers, the patriarch furnished hospitable entertainment. These guests, however, were no less than heavenly visitants, embodying a manifestation of the Divine presence.* The Lord now repeated the promise, "Sarah, thy wife, shall have a son," in the hearing of Sarah herself, who was standing in the tent-door behind Abraham. But Sarah was at first incredulous; and, under the influence of unbelief, she, more or less contemptuously, laughed at the announcement. "And the Lord said unto Abraham, Where-

* The story of Philemon and Baucis, preserved by Ovid, has some points of similarity to this narrative, upon which it may have been founded. But it is naturally devoid of the religious element, and is even disfigured by false conceptions of the Divine nature; so that, from the higher point of view, it does not bear comparison with the history now before us.

fore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh." (Gen. xviii. 13—15.) Thus was Abraham's wife convicted at once of unbelief and of falsehood; and doubtless, by means of this severe reproof and discipline, her heart was humbled, and she was led to the possession of that degree of personal faith which was needful in order to the fulfilment of the Divine promise on her behalf.

Such, however, was not the only object of the visit of the three angels, or (as they are called in the sacred text) three men, one of whom appears to have been no other than the manifested Angel of the Covenant, — the eternal Son of God, hereafter to become incarnate as the promised Messiah. This wonderful Being,—the Lord, — proceeded to declare to Abraham the impending destruction of Sodom and Gomorrah, with the other cities of the plain (the Vale of Siddim), on account of their great and aggravated wickedness (B. C. 1897). This declaration was met by an affecting appeal, or intercessory prayer, from Abraham on behalf of the doomed cities, which resulted in a Divine promise that if even ten righteous persons should be found in the (principal) city (Sodom), the Lord would spare the place for their sakes. But ten were not found there. Two angels (probably the other two, who had quitted Abraham while he was conversing with the third) warned Lot to flee out of the city, and even assisted in rescuing him, together with his wife and two daughters, from the overthrow, at the same time yielding to his request that he might find safety in a little city called Zoar. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his [Lot's] wife looked back from behind him [contrary to the express prohibition of the angels], and she became a pillar of salt" [i. e., perhaps, she was fixed to the spot as a corpse, covered over and encased by the nitro-sulphureous substance which was so copiously falling]. (Gen. xix. 24—26.)*

* Mention is made of the Dead Sea, and of the bituminous nature of its waters, by Strabo (xvi. 2.), Diod. Sic. (ii. 48.), Tacitus (*Hist.* v. 6.), Justin (xxx. 3.). Tacitus also speaks of traditions concerning the overthrow of Sodom and Gomorrah.

Abraham now quitted Hebron,—perhaps on account of its neighbourhood to the desolate cities of the plain, or for some reasons connected with the state of his flocks and herds,—and took up his residence in the territory of the Philistine king of Gerar, Abimelech. Here, as formerly in Egypt, Abraham described his wife as his sister; and, notwithstanding this dishonest artifice, he was in great danger of losing her. But God would not suffer the sin or error of man to interfere with the accomplishment of His designs: He mercifully kept back Abimelech from sinning against Him, and caused the heathen king to administer a merited rebuke to the patriarch and his wife. A good understanding, however, continued to subsist between Abimelech and Abraham; and eventually a treaty was made between them, at a place hence called Beersheba (*Heb.* well of the oath); after which Abraham continued to reside in the country of the Philistines. (Gen. xx., xxi. 22—34.)

Not long after Abraham had left Hebron,—when the patriarch was 100 years old, and his wife 90,—twenty-five years after the date of the first promise,—Sarah gave birth to Isaac (B. C. 1896). Ishmael was now charged with the same offensive conduct as that which had been formerly reproved in Hagar; and Sarah insisted upon the summary dismissal of both. "Cast out," she said, "the bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." At first, Abraham was ill disposed to comply with this request; but God Himself commanded his assent, assigning as a reason, "in Isaac shall thy seed be called." Abraham therefore could hesitate no longer, and he sent away Hagar with Ishmael, who was now about 15 or 16 years old. On this occasion, Hagar was in great distress in the wilderness of Beersheba, fearing that Ishmael would die of thirst; when an angel of the Lord pointed out to her a well of water, and repeated the promise that Ishmael should become a great nation. (Gen. xxi. 9—19.) Ishmael eventually established himself, as the head of a nomad tribe, in the wilderness of Paran, near Mount Sinai.

After these things, at some time not stated in Scripture, but certainly when Isaac had passed the age of early childhood (probably about B. C. 1871), God was pleased to make a severe trial of Abraham's faith, by demanding of him no less than the sacrifice of Isaac, his son, to be slain by his own hand, and offered as a burnt-offering, on Mount Moriah.* Abraham en-

* *Heb.* "Mount of Appearance, or Vision." According to Jewish tradition, this was the hill at Jerusalem on which the temple was afterwards

dured the trial; and in the obedience of faith, he proceeded to the fulfilment of the command, with all the affecting circumstances recorded in the 22nd chapter of Genesis. God, however, as we there read, was satisfied with the offering as already made by Abraham in will, and did not suffer him to perform the act of immolation, — accepting, instead of Isaac, a ram which Abraham found caught in a thicket by his horns, declaring that His servant's piety had fully endured the test, and emphatically renewing the great covenant promise of a numerous posterity, in (i. e. by virtue of) which all the nations of the earth should be blessed. (Gen. xxii. 1—19.)*

This transaction, besides being a test of Abraham's faith and obedience, is remarkable as containing a type of the sacrifice of Christ. It may also, perhaps, have served the purpose of a Divine declaration against the practice of human sacrifices, then prevalent amongst idolatrous nations; distinctly announcing, on the one hand, the truth that God requires the complete devotion of man's heart and will; and yet, at the same time, on the other hand, signifying that He does not require the act of human sacrifice in attestation of that principle. God rejects and prohibits the inhuman deed, and sanctions the employment of animal sacrifice in token of His people's faith; a kind of sacrifice which would itself be eventually abolished, after the offering of the true sacrifice, once for all, upon the cross.

Abraham, having returned to Beersheba, resided some time longer at that place; but it appears that he subsequently returned to Mamre, near Hebron. At all events, it was here that Sarah died, at the age of 127 years (the only woman whose complete age, death, and burial are recorded in Scripture); and in this neighbourhood lay the cave of Machpelah, which, with the surrounding piece of land, Abraham purchased of Ephron, a Hittite, for his family burial-place, at the price

built. Mr. Stanley (*Sinai and Palestine*, chap. v.) is disposed rather to accept the Samaritan tradition in favour of Mount Gerizim. Mount Moriah, at Jerusalem, was so called because here the Lord *appeared* unto David. (2 Chron. iii. 1.) The mountain to which Abraham went with Isaac may have been so called as *being visible* at a distance; or it may have the same reference as that contained in "Jehovah-Jireh."

* The conduct of Abraham on this occasion has been well described as more truly noble and heroic than that of Agamemnon in connection with the celebrated sacrifice of his daughter Iphigenia. His temper was more calm and resigned; his conduct was guided by a simple sense of duty to the Most High; and he was destitute of those sources of excitement by which the Grecian warrior was surrounded. — See KITTO's *Daily Bible Illustrations*, vol. i. pp. 266, 267.

of 400 shekels of silver, i. e. about fifty pounds; thus testifying his faith in the promise concerning the future possession of the whole country by his descendants. (Gen. xxiii.)

In course of time, it became needful for Abraham to secure a wife for Isaac from among his kindred in Mesopotamia. Accordingly, he despatched on this mission a faithful servant (perhaps Eliezer of Damascus, his steward), who, —animated, as it seems, by a faith akin to that of his master, who had said, "The Lord, before whom I walk, will send his angel with thee, and prosper thy way,"—and being led by that Divine guidance, to which he had solemnly commended himself in prayer, met with Rebekah (*Heb.* noosed cord; or from a root meaning to feed, fatten), daughter of Bethuel, son of Sarah's sister, Milcah, who was the wife of Nahor, Abraham's brother. As soon as the servant had declared the object of his mission, and produced his credentials, the business was satisfactorily arranged; and Rebekah, with the consent of her family, in due time became Isaac's wife (B.C. 1856). The narrative of this journey contains the first historical notice of riding upon camels; although not of the possession of them. (See Gen. xii. 16.) The whole account bears numerous traces of Oriental manners and customs, and is beautifully impressed with marks of naturalness, simplicity, and truth; it is also well worthy of attention as exhibiting the deep personal piety of Abraham and his servant, and as displaying an instance of the continual and overruling operations of Divine Providence. (See Gen. xxiv.)

After the death of Sarah, Abraham married Keturah (*Heb.* incense), by whom he had six sons (Zimran, Jokshan, Medan, Midian, Ishbak, Shuah), who became heads of various Arabian tribes.

Abraham himself died (B.C. 1821) at the age of 175 years, leaving Isaac heir of the covenant promise. The terms in which Scripture records this patriarch's decease are emphatic and striking: "Then Abraham gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people." He was buried by Isaac and Ishmael,—a happy indication of the harmony then existing between the two brothers, —in the cave of Machpelah, which already contained the mortal remains of Sarah.* (Gen. xxv. 1—10.)

* Reference is made to Abraham, but not by name, in the writings of Berosus, (ap. Joseph. *Antiq.* i. 7. 2.). Nicolas of Damascus (*ib.*) speaks of this patriarch as a king of Damascus, who had migrated thither from Chaldæa.

ELEMENTARY AND GENERAL QUESTIONS.

103. Give the history of Hagar,—and of Ishmael.
104. What change was made in the names of Abram and Sarai,—and upon what occasion?
105. Relate the destruction of Sodom and Gomorrah, with the other cities of the plain.
106. Describe the deliverance of Lot,—and the punishment of his wife.
107. How old were Abraham and Sarah at the birth of Isaac?
108. Describe the trial of Abraham recorded in Gen. xxii.
109. Where did Sarah die, and where was she buried?
110. How was a wife for Isaac found? Who was she?
111. When did Abraham die? Where was he buried? Who buried him?

ADDITIONAL QUESTIONS.

112. How did God make the first covenant, or first portion of the covenant, with Abraham?
113. What was the second portion of the Abrahamic covenant, or the token of the covenant on the part of Abraham?
114. What further promise was given at the time of its establishment, carrying forward the plan of Redemption?
115. In what manner did the Lord afterwards appear to Abraham?
116. What further revelations did He then make?
117. Whither did Abraham go upon quitting Hebron?
118. State the meaning and force of the trial of Abraham.
119. Give the following dates (B. C.)—Birth of Ishmael—Birth of Isaac—Trial of Abraham—Marriage of Isaac—Death of Abraham.

---

## CHAPTER VIII.

### THE HISTORY OF ISAAC.—EARLY HISTORY OF JACOB AND ESAU.

(Gen. xxv. 19.—xxviii. 5., xxxv. 27—29.)

ISAAC and Rebekah were childless during nearly twenty years after their marriage; their faith being called thus far to sustain the same trial as that which had been imposed upon the faith of Abraham and Sarah. At length (B. C. 1836), in answer to earnest prayer, they were the parents of twin boys, Esau (*Heb.* hairy) and Jacob (*Heb.* holding the heel, supplanting); of whom it was foretold that they should become the heads of two different people; and that the elder (i. e. the posterity of Esau, who was first-born) should serve the younger (i. e. the posterity of Jacob). These grandchildren of Abraham were fifteen years old at the time of that patriarch's death.

Esau, when he grew up, was addicted to field sports; and appears to have been a man of frank and generous disposition, but at the same time of blunt manners, violent in temper, self-willed, and, worse than all, sensuous and unbelieving. Jacob was a pious man; of quiet and retiring habits, "a plain man, dwelling in tents;" and distinguished by a tenderness of spirit which, at least on some occasions, degenerated into timidity, and made way for that love of artifice and cunning by means of which, under the name of address or dexterity, timidity too often seeks for protection or success. He is regarded by some as presenting a type of the Jewish national character, considered on the whole.

In the early life of the two brothers, we find an instance of this unworthy address on the part of Jacob, and of reckless sensuality, coupled with profane unbelief, on the part of Esau. One day, the elder brother, coming home weary from the field, cast a longing look upon some pottage, made of red lentiles, which had been prepared by Jacob. Esau having requested his brother to give him a portion of this savoury dish, Jacob proposed to sell it to him in exchange for his birthright, or the privilege which belonged to the elder of inheriting the patriarchal blessing which involved the continuation of the covenant promise relating to the future Messiah. This privilege was always highly valued by patriarchal faith; but it was so lightly esteemed by Esau that he immediately consented to the proposed condition. (Gen. xxv. 29—34.; and see Heb. xii. 16.)*

Canaan being now again visited with famine, Isaac removed with his family to Gerar. Here the Lord appeared to him, and renewed the Abrahamic promise; requiring the patriarch to fix his abode for some time in the country to which he had

* "It is impossible to approve of Jacob's conduct in this matter. It was sinister and unfraternal; and it was more, it was unfaithful. He knew that all he sought had been promised to him by One, of whose faithfulness in all His promises he must often have heard from his grandfather. It was therefore his duty to leave the accomplishment to Him in His own time, without seeking to aid, by paltry underhand schemes, the purposes of God. But we must view the character of Jacob in its progress of development and formation. It is our fault that we view men at all times as one; whereas there is often as little resemblance between the same man in youth and in mature age, as there is between any two individuals who pass along the road. So the Jacob of advanced life,—taught of God at Bethel, Mahanaim, and Peniel,—matured by experiences and tried by sorrows,—is proved to be a different man, in many respects, from the Jacob dwelling in his father's tents, and under the influence and training of a sharp and unscrupulous mother."—Kitto, *Daily Bible Illustrations*, vol. i. p. 290.

come. (Gen. xxvi. 1—6.) Here Isaac fell into the same fault as that which Abraham had committed in the same place,—endeavouring to pass off his wife as his sister: but Abimelech, having discovered and reproved the artifice, generously continued to protect his guest. Under this sanction, Isaac cultivated land, and reared flocks and herds, with such distinguished success as to arouse the jealousy of the Philistines, who manifested their ill-will by stopping up the wells on his estate,—a serious mischief in an oriental region. By the advice of Abimelech, Isaac then removed to another part of the country; where, however, he again found the herdsmen disputing the possession of certain wells (Esek; Sitnah). At length, however, he found one well (Rehoboth) of which he retained undisputed possession until his return to Beersheba. At Beersheba he was once more cheered with a repetition of the covenant promise; and he afterwards received a visit from Abimelech, king of Gerar, who concluded with him a treaty of friendly alliance. (Gen. xxvi. 7—33.)

Esau, having now attained the age of forty years (B.C. 1796), married two wives, Judith and Bashemath, both of them Hittites; to the grief of Isaac and Rebekah. (Gen. xxvi. 34, 35.)

The life of Isaac, as recorded in Scripture, is less eventful than that of any other of the patriarchs. In point of character, Isaac was gentle, quiet, and submissive; and he may be regarded as a pattern of some of the milder virtues, especially of patience under suffering and in circumstances of difficulty. But, at the same time, he was not without his weaknesses and faults, which may be useful to us in the light of a caution or warning. Some persons are disposed to view this patriarch as preeminently a good son, just as Abraham appears as a good father, Sarah a good wife, and Eliezer a good servant. And it ought to be remembered that Genesis abounds with domestic portraitures; it is the family-book of Scripture.

The designs of the Most High concerning the Abrahamic race, and the method of Redemption, were still going forward; and the events which marked the history of Isaac possessed their own appropriate value as links in the great chain which the Almighty Disposer was holding in His hand. One such event, connected with many mournful circumstances, marked the period of Isaac's old age (B.C. 1760). Finding himself, amid the decay of his natural powers, in the prospect of death, Isaac resolved on discharging the patriarchal duty of making a formal transmission of the covenant blessing. For this purpose he called Esau, and, having requested him to hunt and prepare some venison, he promised that when he should bring it for his

use, he would impart to him the blessing. This charge was overheard by Rebekah; who, desiring to obtain the blessing for her younger son Jacob, incited him to personate Esau, and to carry some venison to his father, as if in obedience to his command, in order that by this means the coveted privilege might be conferred upon himself instead of Esau. This deception was practised, not without the use of artifice and falsehood; and, as to the immediate result, it succeeded. In this matter, all parties were in the wrong:—Rebekah was very wrong in suggesting the fraud; Jacob was wrong in complying with the suggestion, and practising the fraud; Isaac was wrong in seeking to contravene the known will of God that the elder should serve the younger; and Esau ought to have remembered that he had sold his birthright to his brother. And great family discomfort, to say the least, immediately ensued from this transaction. Esau was enraged, and threatened to kill his brother; Rebekah was distressed at witnessing the feud; and, urging the possibility of Jacob's contracting a marriage among the Hittites (as Esau had done already), she prevailed upon Isaac to send away Jacob to Padan-Aram, with a charge to take a wife from the family of her brother Laban. (Gen. xxvii. xxviii. 1—5.)

About the same time, Esau, finding that his matrimonial connection with the Canaanites continued to be offensive to his parents, married* Mahalath, daughter of Ishmael. (Gen. xxviii. 6—9.)

The absence of Jacob extended, as we shall hereafter see, over a period of many years. About seven years after his return, Isaac died, at the age of 180 years, and was buried by his sons Jacob and Esau (B.C. 1716).

* The posterity of Esau were called Edomites or Idumeans, from Edom (*Heb.* red), a name given to Esau on account of his sale of the birthright for a mess of red lentiles. They inhabited the mountainous region between the Dead Sea and the Elanitic Gulf of the Red Sea, originally called Mount Seir (the rugged mountain), afterwards Edom or Idumea, from its inhabitants. The Edomites were often at variance with the descendants of Jacob; but they retained their independence until they were subdued by David, and annexed to the kingdom of Judah under the government of a viceroy or deputy. After various attempts, they succeeded in throwing off the yoke, and united with the Babylonians in the conquest of Judea, on which occasion they indulged to excess their hereditary hatred of the Jews. At length, Hyrcanus having forced upon them the alternative of embracing Judaism or quitting their country, they accepted the former of these conditions, and thus lost the distinctive name of Idumeans.

ELEMENTARY AND GENERAL QUESTIONS.

120. Who were the children of Isaac and Rebekah?
121. Mention the circumstances of the sale of Esau's birthright.
122. How did Jacob obtain his father's blessing?
123. In what respect were all parties in that transaction morally wrong?
124. What high purpose was hereby accomplished?
125. What was the immediate result of this affair, as to Rebekah and Jacob?

ADDITIONAL QUESTIONS.

126. How old were Esau and Jacob at the death of their grandfather Abraham?
127. Describe generally the characters of Isaac, — of Esau, — and of Jacob.
128. State the occasion of Isaac's visit to Gerar, and its results.
129. Mention the marriages of Esau.
130. Relate briefly the history of the Edomites. Describe their territory.
131. Give the dates of the birth of Esau and Jacob, — and of the death of Isaac.

---

## CHAPTER IX.

### THE HISTORY OF JACOB AND ESAU CONTINUED.

(Gen. xxviii. 6.—xxxv. 29.)

JACOB, having left his father's tents, hastily began his journey, and crossed the Jordan as a solitary traveller, with slender provision for the way. Near the town of Luz, on the southern border of the country afterwards occupied by the tribe of Benjamin, he lay down to sleep in the open air, with a stone for his pillow. Here he was encouraged by the vision of a ladder or flight of steps, reaching from earth to heaven, with angels ascending and descending upon it; above which the Lord stood, and made a solemn renewal of the covenant promise in favour of the wandering patriarch, including a special assurance of protection during his journeyings. Filled with reverent awe, Jacob exclaimed, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." He then called the place Bethel (house of God); and vowed to dedicate it to the purposes of Divine worship, and to devote to the Lord a tenth of his substance, upon his safe return. This vow is remarkable, as being the first of the kind recorded in Scripture; but it is by no means impossible that

such vows may already have been made by Abraham and Isaac. We have seen that Abraham gave tithes to Melchizedek; but still this act of Jacob is the first instance of a solemn dedication of a tenth portion of property to the special service of the Most High. We have no record of the fulfilment of this part of Jacob's vow; but it has been supposed that, in due time, the patriarch employed the dedicated portion of his property in works of charity. (Gen. xxviii.)

Jacob pursued a prosperous journey to the place of his destination. On his arrival in the neighbourhood of Haran, he encountered Rachel, a daughter of his uncle Laban, who had repaired to a well for the purpose of watering her father's sheep; and to her Jacob introduced himself by rolling away the stone from the mouth of the well, and watering the flock with his own hands,—a circumstance which, upon explanation, led to his receiving a cordial welcome as a near relative of Laban. (Gen. xxix. 14.) In this portion of the Scripture narrative, as in many others, we have a picture of Eastern life, such as has continued to subsist in all ages. "It is a familiar sight still," says a modern traveller *, "to see a flock of sheep, or several flocks, crouching at a watering-place; as it was in the days when Jacob 'looked, and behold a well in the field, and lo! there were three flocks of sheep lying by it; for out of that well they watered their flocks.' It is added that 'a great stone was upon the well's mouth.' This precaution is necessary, especially in certain places where the wind would otherwise blow the sand into the well, and fill it up. In approaching the ancient Sychar, I passed a well, the mouth of which was stopped with a stone so large, that the united strength of two men would be required to move it."

Laban had two daughters, Leah the elder, and Rachel the younger. Jacob fixed his affection upon the younger sister, and received from her father a promise of her in marriage, on condition of his rendering seven years' service in keeping Laban's flocks.† This service he faithfully performed; but, having found himself married to Leah instead of Rachel, by means of an artifice on the part of Laban, he was obliged to fulfil another period of seven years' service, in order to obtain the hand of Rachel. For some time Rachel had no children,

* Hackett, *Illustrations of Scripture*, chap. ii.

† This history may remind the classical reader of the story of Apollo, driven from his father's presence, reduced to the condition of a shepherd, and obliged to tend the flocks of Admetus, in Thessaly. (Apollod. i. 9. § 15., iii. 10. § 4.; Eurip. *Alcest.* 8.; Tibull. ii. 3. 11.; Virg. *Georg.* iii. 2.)

while Leah became the mother of several; a state of things by which Rachel was so distressed that she insisted upon giving to Jacob her handmaid Bilhah, as a secondary wife or concubine, who might bear children, as it were, on her account, or to be placed to her credit in the family reckoning; a step which was afterwards followed by Leah, who procured Jacob's acceptance of her handmaid Zilpah. At length the family of Jacob consisted of twelve sons and one daughter, namely, by Leah six sons,—Reuben (*Heb.* behold a son), Simeon (a favourable hearing), Levi (a joining), Judah (praised, celebrated), Issachar (an hire, Gen. xxx. 18.), Zebulon (a dwelling, habitation),—and one daughter, Dinah (judgment):—by Rachel, two sons,—Joseph (adding, increasing), and Benjamin (son of the right hand, or son of prosperity):—by Bilhah, two sons,—Dan (a judge), and Naphtali (my wrestling):—and by Zilpah, two sons,—Gad (a troop, company), and Asher (happy). All these children, except Benjamin, were born during the residence of Jacob with Laban. (Gen. xxix—xxx. 2.)

Having completed his appointed period of service, Jacob was desirous of returning to Canaan; but Laban, having learned by experience that the Lord had blessed him for Jacob's sake, entered into an agreement with his son-in-law for the continued oversight and tending of his flocks, for a certain remuneration in kind. These conditions having become to Jacob a source of considerable wealth, and Laban having made several attempts to alter or evade the terms, the Lord at length commanded Jacob to return to his native land. The Divine mandate was promptly obeyed; and Jacob, with his family and property, had reached the mountain range of Gilead, on the east of Jordan, when he was overtaken by Laban in pursuit. At this juncture, Laban was divinely forbidden to interfere with the movements of Jacob; and he therefore contented himself with reproving his son-in-law for having quitted Padan-Aram without giving him an opportunity of presenting those tokens of affection and esteem which such a departure demanded; at the same time charging him with having stolen and carried off some of his "gods," or "images,"—which, in point of fact, had been taken away by Rachel without Jacob's knowledge, and which she contrived to conceal from Laban during the search which Jacob permitted him to make. Some altercation ensued as to the treatment which Jacob had received from Laban; but terms of concord were at length adjusted, and were ratified by a solemn covenant and oath, at a place thence called Galeed (heap of witness), and Mizpah (watch-tower, beacon). Laban then returned to his country. (Gen. xxx. 24.—xxxi. 55.)

Proceeding on his journey, Jacob was met by the angels of God, at a place which he called on this account Mahanaim (two hosts).* Although encouraged by the recent assurance of Divine protection, Jacob was still anxious as to the reception which would be given him by his brother Esau, whose territory (Mount Seir) he was now approaching. He therefore sent forward some of his servants with a kind and conciliatory message; who, on their return, reported that Esau was advancing towards him with 400 men. Jacob was alarmed at this announcement, and having again solemnly commended himself to the Divine protection,—in terms which, it has been observed, constitute the first prayer, properly so called, in the sacred record (Gen. xxxii. 9—12.),—he prepared a valuable present for his brother, with a view to appease his anger, at the same time adopting measures of precaution for the protection of his family and of the remainder of his property. He then sent all that belonged to him across the brook Jabbok, and he was left alone. Under these circumstances,—forming, perhaps, the most severe and decisive trial of Jacob's faith, and being to him nearly, if not quite, what the offering of Isaac had been to Abraham,—his prayer was answered by the following remarkable event:—"There wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel [i. e. a prince of God]: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel [i. e. the face of God]: for I have seen God face to face, and my life is preserved." (Gen. xxxii.)

On the following day, Jacob pursued his journey, and soon met his brother Esau, by whom he was received with open arms, and with the utmost expression of good-will towards himself and

* This place afterwards became an important town. It was selected by Abner as the residence of Ish-bosheth, son of Saul, when set up in opposition to David; and it was chosen by David himself as his place of refuge during the rebellion of Absalom.

his family. It is possible that Esau had set out with hostile intentions, but that he was restrained by the hand of God, from whom Jacob had won this blessing by prayer. But, be this as it may, nothing could be more cordial or generous than the whole bearing and conduct of Esau on this occasion; and it was with difficulty that Jacob could prevail on him to accept the large present which he had prepared, simply because, as Esau emphatically declared, he already had enough. After this, having declined Esau's invitation to pay him a visit at Mount Seir, Jacob proceeded by easy journeys to a place, still on the east of Jordan, which he denominated the Valley of Succoth (tents), on account of the numerous tents which he there pitched for the accommodation of his party. At the end of about a year and a half, he again went forward, crossed the Jordan, and encamped at Shechem (Sychem, Acts vii. 16.), where he purchased from the children of Hamor (Emmor, Acts vii. 16.) a piece of ground for "an hundred pieces of money" (*Heb.* an hundred lambs; probably, an hundred pieces of money impressed with the figure of a lamb). On this ground, where he first pitched his tent in Canaan, he built an altar, which he called El-elohe-Israel (God, the God of Israel). Shechem lay in the valley between Mounts Ebal and Gerizim, in the district which afterwards belonged to Ephraim, and was subsequently called Samaria; the place had already become remarkable as the scene of Abraham's first encampment on his arrival in the land of Canaan. (Gen. xxxiii.)

It has been supposed that Jacob remained at Shechem eight years and a half; when a longer residence was rendered dangerous, if not impracticable, by an act of treachery and cruelty committed by his sons Simeon and Levi, against the native inhabitants, in revenge for a grievous insult offered by Shechem, the son of Hamor, to their sister Dinah. Under these circumstances, God commanded Jacob to depart, and to take up his abode at Bethel, where he had made a vow to build an altar when he began his flight from Esau. Without delay, Jacob prepared to obey the Divine command; and, in order that he might enter upon his new residence with all due care, and consecrate the altar with the utmost solemnity and devotion, he called upon all the members of his household to put away from them every fragment of idolatry or superstition; "and they gave unto Jacob all the strange gods that were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak [terebinth] which was by Shechem." (Gen. xxxv. 4.) Under the protection of the Almighty, the patriarch

effected a safe journey to Bethel, where he built the promised altar, and was again cheered with a Divine revelation, including a repetition of the covenant promise.

Jacob's stay at Bethel was rendered memorable in the annals of his family by the death of Deborah (a bee), Rebekah's nurse, who was buried under an oak or terebinth, hence called Allon-bachuth (the oak of weeping). And, soon after he had quitted Bethel on his way towards Mamre, Rachel, after having given birth to Benjamin, "died, and was buried, in the way to Ephrath, which is Bethlehem." After having once more halted "beyond the tower of Edar," "Jacob came unto Isaac his father, unto [the grove] Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned" (B. C. 1723). The death of Isaac followed, about seven years after the return of Jacob. (Gen. xxxiv. xxxv.)

### Elementary and General Questions.

132. Relate the circumstances of Jacob's journey from Canaan to Padan-Aram.
133. How did he encounter Rachel?
134. Give an account of his marriages in Laban's family.
135. State the names of his twelve sons, commonly called the twelve patriarchs.
136. Relate the circumstances of Jacob's return to Canaan, including his meeting with Esau.
137. At what place did Jacob encamp on his arrival in Canaan?
138. How did he signalise this spot?
139. To what place did he remove from Shechem?
140. What did he at Bethel, — and what events occurred to him in and near that place?
141. Where did Jacob find his father Isaac, — and how long was he with him before his death?
142. What was the name of Rebekah's nurse? Where was she buried?
143. What were the circumstances, and the place, of the death of Rachel?

### Additional Questions.

144. How long did Jacob probably remain at Shechem?
145. How was Mahanaim distinguished in later times?
146. Give the meanings of the names of the twelve patriarchs; and of Bethel, — Galeed, — Mizpah, — Mahanaim, — Israel, — Peniel, — Succoth, — El-elohe-Israel, — Deborah, — Allon-bachuth.

## CHAPTER X.

### The Later History of Jacob. — History of Joseph.

(Gen. xxxvii.—l.)

Not long after his settlement at Mamre (near Hebron), Jacob was plunged into distress by an event which to his apprehension wore the appearance of a family bereavement by death, but which eventually displayed itself under a different character, and became remarkable, as overruled by Divine Providence for the future preservation of the family, and as an introduction to that course of discipline with which it pleased God to visit the tribe of Abraham during several of the earlier centuries of its existence.

Joseph, one of the two sons of Rachel, was treated by his father with that favouritism which must perhaps be regarded as another indication of the weakness of this patriarch's character,—a favouritism which induced him to lend an ear to some evil report concerning his brethren of which Joseph was the bearer while he was yet only a youth of seventeen years, and manifested itself also by the present of a coat of many colours. Circumstances such as these aroused the jealousy of Joseph's elder brethren: and this unhappy feeling was carried to its height when Joseph related to them two remarkable dreams; in one of which it appeared to him that while he and his brethren were binding sheaves in the field, his sheaf stood upright, and theirs did obeisance to it; and in the other it seemed that the sun, moon, and eleven stars did obeisance to himself. When he narrated the latter of these two dreams, his father rebuked him; but his brethren hated him on account of both.

Some time afterwards, Jacob, having sent his sons, except Joseph and Benjamin, to keep their flocks in the neighbourhood of Shechem, and having remained long without any tidings of them, resolved to despatch Joseph to inquire concerning their welfare and the state of the flocks. After some search, he found them in Dothan, a place about twelve miles north of the more modern Samaria. Here the majority of his brethren formed the horrid design of taking away his life; but from this direct act of murder they were dissuaded by Reuben, who prevailed upon them to cast their victim into a pit, where it was expected that he would die as it were a natural death. From this danger, however, it pleased the Almighty to deliver him by the seasonable arrival of a caravan of Ishmaelite merchants,

who were travelling, most likely with drugs and spices, to Egypt; and to them, by the advice of Judah, the brethren sold Joseph as a slave, for twenty pieces of silver, i.e. probably twenty shekels, equal to nearly three pounds of our money. They then dipped Joseph's many-coloured coat in the blood of a kid; and, on their return home, exhibited the garment in this condition to their father, pretending that they had found it in the field, and effectually urging it as a proof that Joseph had been destroyed by a wild beast. Under this sad conviction Jacob mourned for his son many days (B.C. 1728).

The design of a watchful Providence concerning Joseph immediately began to take effect. Having been carried down to Egypt, he was sold, probably in the public slave-market, to Potiphar, commander of Pharaoh's royal guard: whose confidence and favour he was enabled to secure to such an extent that he was made overseer of the whole house; thus becoming probably a deputy governor of the prisoners, who were detained under Potiphar during the king's pleasure. After the lapse of some years, signalised by the great prosperity of Potiphar's affairs under Joseph's management, through the special blessing of Joseph's God, the servant of the Most High was tempted to the commission of a deep crime. In ancient Egypt, the females of the family were not kept in that state of seclusion which was common in more Oriental countries; and it was by Potiphar's wife, who had frequent opportunities of conversing with her husband's favourite slave, that an attack was made upon his integrity and virtue. Joseph, however, resisted this temptation—as all inducements to sin ought to be met and overcome—by the pious and seasonable reflection, "How can I do this great wickedness, and sin against God?" And now came a still further trial,—a trial of his faith in God. At first, it seemed that Joseph's innocence was left without protection: the good man and faithful servant was falsely accused of that very criminality which he had indignantly rejected, and under the weight of this accusation was thrown into prison. It appears, by reference to Egyptain laws and customs, that Potiphar did not possess the power of inflicting capital punishment in such a case as this, even on his own slave. Perhaps, indeed, he may have intended to visit him with some further tokens of his displeasure; but, be this as it may, there was One more mighty than Potiphar, who meant to do him good. God was secretly working in Joseph's favour. The prison in which he was incarcerated was one in which the king's prisoners were detained; and here Joseph, having gained the confidence of the keeper of the prison,—(that is, probably, the porter or

jailer in immediate charge of the prisoners, who were probably under the superior charge of Potiphar himself), — soon found an opportunity of rendering important service to two of Pharaoh's high officers who had been committed to this place of custody. So great is the influence of a truly good man; so powerful the magnetic force of a heart filled with Divine life; and so wonderful the ways by which God makes good use of His faithful people! The two officers now brought within the sphere of Joseph's operation were Pharaoh's chief butler, or cup-bearer, and his chief baker, or cook; to whom their fellow-prisoner, under the guidance of Divine inspiration, rightly expounded certain dreams, — one, portending to the chief cup-bearer his speedy restoration to office, — the other announcing to the chief cook his death by the hands of the public executioner. The dream of the chief cup-bearer represented him as gathering grapes (a process which, as it appears from ancient monuments, was at that time common in Egypt*), and pressing the juice, as formerly, into the king's cup. The chief baker (or cook) dreamt that while (according to the now well-known custom of the country) he was carrying on his head three wicker baskets containing baked meats for the royal table, some birds came and devoured the food. The events corresponded to the interpretation of Joseph; and eventually, — but not until after the lapse of some considerable time, — the chief cup-bearer was led to employ his influence at court in favour of the Hebrew prisoner. Pharaoh himself had two remarkable dreams, which all the magicians and wise men of Egypt failed to interpret; the one representing seven fat kine devoured by seven lean kine which appeared after them among the reed-grass on the banks of the Nile; and the other exhibiting seven full ears of corn on one stalk, devoured or exhausted by seven lean, or empty and withered, ears which sprang up after them. Under these circumstances the chief cup-bearer called Pharaoh's attention to the wonderful power of interpretation, — in fact, the special gift of God, — possessed by Joseph who was in prison. The king immediately called for his attendance; and Joseph, having shaved himself (according to the Egyptian custom, not observed by more

* "On the authority of Herodotus and others it was long denied that the vine grew in Egypt; and if so, the imagery of the butler's dream would hardly have been appropriate. Wilkinson, however, has shown, beyond a question, that vines did grow in Egypt, and has thus not only removed a doubt, but given a positive confirmation of the sacred record (Manners of the Ancient Egyptians, ii. 152.)."— KITTO's *Biblical Cyclopædia*. Art. JOSEPH.

Oriental people), and having changed his raiment, repaired without delay to the presence of Pharaoh. And now the Egyptian monarch received from the falsely accused Hebrew slave an interpretation of his dreams, delivered with an air of truthfulness and Divine authority sufficient to commend it to his mind as being unquestionably correct. Joseph explained the two dreams as foreshowing a single course of events; namely, seven years of abundance in Egypt, to be followed by seven years of extreme scarcity: and at the same time he advised the king, in order to prevent the extreme miseries of famine, to lay up a store of corn in the cities during the coming years of plenty, under the care of some discreet and able minister. Pharaoh not only adopted this suggestion, but intrusted the management of the business to Joseph himself, — now probably about thirty years old, — whom he appointed vizier, or governor over all Egypt (B.C. 1715); investing him with his own signet ring, a dress of fine linen, and a gold chain or necklace, — causing him to occupy the second state chariot, in token that he was second in authority only to the crown, — giving him the Egyptian name Zaphnath-paaneah (i. e. revealer of secrets, or, as some say, saviour of the world), — and assigning to him in marriage Asenath, daughter of Poti-pherah the high priest of On (Heliopolis). Armed with this authority, Joseph laid up in store, during the seven years of abundance, so large a quantity of grain that, when the time of scarcity arrived, he was in a position to sell even to the inhabitants of neighbouring countries, as well as to the Egyptians, — who now (except the priests) alienated to the sovereign their property in land, which they afterwards cultivated as tenants of the crown, while provision was made, so far as needful, under authority of government, for their settlement in cities.

God, by the recent working of His providence, and in the use of strange and unpromising means, had thus raised Joseph to a post of eminence and of extensive usefulness. And now the time had arrived for the fulfilment of the Divine predictions contained in the dreams of Joseph himself, concerning his position with regard to all the other members of his family. On this occasion, Joseph, great in faith, and great in statesmanship, will appear great also in his domestic sympathies, while yet retaining unshaken presence of mind and firm self-command. Canaan, in common with other countries, felt the pressure of scarcity; and Joseph's brethren, with the exception of Benjamin, were sent by their father into Egypt, to buy corn. For this purpose, they appeared before the governor, and made obeisance, according to the Oriental custom, by prostrating themselves with

their faces to the earth, — thus remarkably fulfilling the dreams of Joseph's youth. Joseph at once knew his brethren, but they did not recognise him; and, feeling assured that the suffering of adversity would be the best means of bringing them to a right state of mind, or, perhaps, thinking it right to take some security for the eventual settlement of the whole family in Egypt during the remainder of the famine, Joseph spake roughly to them, — charged them with being spies, — and committed them to prison. On the third day they were set at liberty; and, after they had declared precisely who and what they were, Joseph required that, in confirmation of their statement, they should leave one of their brethren (Simeon) in custody, and should then return home to fetch their brother Benjamin. By these painful circumstances their consciences were aroused; but little did they think that Joseph was within hearing, while they talked among themselves of their present distress as being a righteous retribution for their cruelty towards him whom once they sold into Egypt. Supplied with corn, and, as they afterwards found to their surprise, with their money put into their sacks, they returned to Canaan, and communicated to their father an account of their strange adventures. Jacob was deeply afflicted by the news, and especially by the demand for the presence of Benjamin in Egypt, — a demand with which he, at first, refused to comply. Soon, however, the supply of corn was exhausted, and, under the pressure of necessity, combined with the urgent entreaty of Judah, who undertook to be surety for Benjamin's safety, Jacob consented to the terms proposed, and sent away his sons, charged with a present for the governor, after having solemnly commended them to the Divine protection. "God Almighty," said he, "give you mercy before the man, that he may send away your brother, and Benjamin. If I be bereaved of my children, I am bereaved." (Gen. xliii. 14.) Returned to Egypt, the brothers found a kind reception: as to the money in their sacks, they learnt that no apology or defence was needed; Simeon was restored to them without delay; they were invited to partake of hospitality in the governor's house *; and the governor himself inquired kindly concerning their own welfare and their father's health. At the same time, Benjamin was made a special object of attention; and the brothers were exceedingly astonished when they found themselves placed at table according

* "Slay, and make ready; for these men shall dine with me at noon." (Gen. xliii. 16.) This slaughtering of an animal on the premises for immediate use is quite in accordance with ancient Egyptian practice. — See Kitto, *Daily Bible Illustrations*, vol. i. pp. 410, 411.

to their seniority, and saw that Benjamin received, as a mark of honour, a mess five times as large as any of the others. On the next day they were all dismissed with a liberal supply of corn. But yet one more trial awaited them. Joseph, probably desirous of testing the disposition of his other brethren towards the younger, had given order that his silver cup, called (with reference to a practice common to the ancient Egyptians, Assyrians, and Chaldæans) a divining-cup, should be secretly conveyed into Benjamin's sack; and, no sooner had the travellers quitted the place where they had been so hospitably entertained, than the governor's steward appeared in pursuit, charging them with having basely carried off this precious vessel. The sacks were searched; and the cup was found. Conscious of innocence, but full of consternation, the men returned to the governor's house; and the sentence was speedily pronounced, The man in whose sack the cup was found shall be my slave! Hereupon Judah detailed, with affecting simplicity, all that had passed with their father respecting Benjamin; and strongly represented the anguish which the loss of the child would inflict on him. This was the utmost that Joseph could endure: he had gained his object, and had submitted his brethren to all the discipline which he considered needful; and now, without further delay, he made himself known to them, and accompanied the disclosure with every assurance of affection and good-will, declaring to them that he regarded his arrival in Egypt as the result of God's overruling and merciful providence,—sending an affectionate message to his father,—and inviting him, with his whole family, to come down into Egypt, and accept a settlement in the land of Goshen. Charged with this message, the brothers returned to Canaan.

After the first moments of surprise and disbelief,—a disbelief overcome only by the sight of a munificent present from Joseph, together with vehicles for the conveyance of the family to Egypt,—great was the delight of the aged patriarch at the news of Joseph's welfare: "And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die;" and accordingly, without delay, he set forth on his journey. At Beersheba, on the extreme south of Canaan, a spot sacred in the annals of the family, Jacob stopped to offer sacrifice; and here God once more appeared to him in a vision, assuring him of His presence and protection, and declaring the future return of his posterity to Canaan. On the arrival of the patriarch and his family in Egypt (B. C. 1706), Joseph went out in his chariot to meet his father, and afterwards introduced him to Pharaoh, by whom he was treated with marked respect.

The family of Jacob now in Egypt numbered seventy persons, including Ephraim (fruitfulness), and Manasseh (one who causes to forget), the two sons of Joseph by his wife Asenath. All these, with the exception of Joseph and his sons, were settled "in the best of the land, in the land of Goshen," or Rameses,—probably in a fertile and agreeable district on the east side of the Pelusiac branch of the Nile,—where they were well provided with all things necessary for their sustenance and comfort; some members of the family being honourably entrusted with the charge of Pharaoh's cattle. It was expedient that the Israelites should thus dwell apart from the Egyptians; so that they might not give offence by the observance of their more pure religion; and also in the order of Divine Providence, that they might be ready, in due time, to quit Egypt in a body, when they should be finally called to take possession of Canaan. And here it may be worthy of remark, that, in what may be called the natural course of events, if the Israelites had not been thus transported into Egypt, they would either have made matrimonial alliances among the Canaanites, and would have become involved in their idolatry, or, if they had resisted all overtures of amalgamation, and had made a struggle for the preservation of their religion, they would have been overcome and exterminated: At the same time, the civilisation of Egypt made it fit to be the cradle of the rising nation; while the antipathy of the Egyptians to strangers prevented them from absorbing the new people into their own body. And accordingly we must regard the descent of Jacob into Egypt as a new era in the progress of Redemption.

Jacob, after having lived seventeen years in Egypt, found himself drawing near to the end of his mortal pilgrimage. At this solemn season, he adopted the two sons of Joseph, Ephraim and Manasseh, and gave them the patriarchal benediction, setting Ephraim (the younger) before Manasseh. He then uttered a prophetic announcement of the future history and relations of his descendants; charging his sons in general, as he had already charged Joseph in particular, not to bury him in Egypt, but to convey his remains to the family burying-place, the cave of Machpelah, which already contained those of Abraham and Sarah;—a charge which we can rightly regard only as an expression of the patriarch's faith in the promise that his posterity should possess the land of Canaan.

Having attained the age of 147 years, Jacob died (B. C. 1689). His corpse was embalmed by the family physicians* in Egypt;

* See Herodotus, ii. 84., iii. 1. 129.

and, his memory having been honoured by a mourning which lasted seventy days, his remains were conducted, in a solemn funeral procession*, to the cave of Machpelah. After this Joseph continued to protect his brethren and their families in Egypt; having calmed their rising fears by that memorable saying, "As for you, ye thought evil against me; but God meant it unto good;"—a saying, as it has been well observed, which involves a large portion of the true philosophy of this world's history. At length, after having lived to see his own grandchildren, this patriarch died (B.C. 1635) at the age of 110 years; having first taken "an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." "And they embalmed him; and he was put in a coffin in Egypt." Thus ends the history of the book of Genesis.

The histories of both Jacob and Joseph are distinguished by numerous instances of God's watchful and tender care of His people, alike in prosperity and in adversity. And they are especially remarkable as a portion of the Divine dealings with regard to the preservation of Abraham's family, and the accomplishment of God's gracious designs in favour of the Church. Jacob also, shortly before his death, delivered a prophecy which declared that the promised Deliverer, hitherto restricted only to the line of Isaac, should spring from the tribe of Judah. (Shiloh; Gen. xlix. 8—10.)

The death of Jacob marks the close of a period in the history of God's ancient people, which has been compared, in its bearings, to the heroic age of Greece. Abraham had now furnished a signal example of faith, especially as resulting in devout obedience to the Divine commands, in self-devotion and sacrifice, with trust in the Divine promises; Isaac, of faith leading to meek submission, and the ordinary duties of a tranquil life; Jacob, of the same faith, specially distinguished by prayer and patience; and Joseph, of faith, preserving man's godliness and virtue under trying circumstances, and rewarded with the special care and bounty of Divine Providence.† And all these things were vividly impressed on the memory of the early generations of their descendants, with a powerful tendency to form the character of the members of a growing tribe. But more than this. The age of Joseph was a period of transition in the history of his people. Joseph himself was largely

* The narrative of this funeral in Genesis has been well described as really far more pathetic and sublime than Virgil's elaborate description of the obsequies of Marcellus in the Æneid.

† For a Concise View of the Religion of the Patriarchal Times, see Horne's *Introduction to the Holy Scriptures*, vol. i. ch. v. sect. 1. § 1.

mixed up with social affairs, and identified with the common interests of humanity; and it was his mission, as a statesman, to promote the designs of the Most High, in assisting the early development of his tribe into a nation, — a nation which should acknowledge God for its king, — the policy of which should be religion, — while its spirit or characteristic should be faith in the national covenant promise.

We may also regard the life of Joseph as presenting an historico-prophetical symbol (i. e. an historic type) of Christ, — the Holy One of God, rejected and persecuted by His brethren after the flesh, but afterwards exalted to the right hand of the Majesty on high, — the merciful receiver of humble penitents, — the dispenser of the Bread of Life, — who, although not without the exercise of salutary discipline, becomes the deliverer and benefactor of His people. This significance of the patriarch's history was probably not discernible by his contemporaries; but it may be profitably recognised from the point of view which we now occupy.

### Elementary and General Questions.

147. Who was Joseph?
148. How did he become an object of jealousy to his brethren?
149. Relate the circumstances connected with the sale of Joseph into Egypt.
150. What was the beginning of his prosperity in that country?
151. How did he resist temptation?
152. State the result of his unjust imprisonment.
153. How did Joseph provide against the approaching years of famine?
154. Relate the events connected with the first visit of Joseph's brethren to Egypt.
155. Describe their second visit, and its attendant circumstances.
156. Narrate the removal of Jacob and his family to Egypt.
157. Where were they settled? and what was their social position?
158. Who were Ephraim and Manasseh?
159. How old was Jacob at his death? Where was he buried?
160. How old was Joseph at his death? What promise did he exact respecting his remains?

### Additional Questions.

161. Narrate the dreams recorded in the history of Joseph.
162. Describe those Egyptian manners and customs which appear in connection with this history.
163. What great end was promoted by the removal of Jacob and his family to Egypt, and how?
164. State some leading characteristics of the histories of Jacob and Joseph. — How does Joseph appear as a type of Christ?
165. Describe that period in the history of the Israelites which may be dated at the age of Joseph.

166. State the meanings of — Zaphnath-Paaneah, — Ephraim, — Manasseh.

167. Date the following events: — sale of Joseph into Egypt; his exaltation; arrival of Jacob in Egypt; death of Jacob; death of Joseph.

---

## CHAPTER XI.

### (Foundation of the Theocracy).—Birth and Mission of Moses.—The Plagues of Egypt.

(Exod. i.—xii. 36.)

After the death of Joseph, the Israelites increased rapidly in numbers, and peopled the land of Goshen, where, under God's blessing, they lived in great prosperity. At length, however, in the order of the Divine dispensations, they were called to suffer a great reverse in their condition. "There arose up a new king over Egypt, which knew not Joseph;" that is to say, a new dynasty was established, the representatives of which set no value upon the past services of this ancient member of the Hebrew race. Some modern writers suppose that this new dynasty consisted of the Hyksos, or Shepherd Kings, the heads of a Phœnician (or Arabian) pastoral race, who made a successful invasion of Egypt, and held supreme power in that country for a considerable time. Others, however, assign to this dynasty an earlier date, regarding it as contemporary with Abraham, and as having been finally expelled before the time of Joseph (a date, however, which appears to be too early);— while, again, others suppose that it was under the protection of these Shepherd Kings that Joseph lived, and the people were multiplied in Goshen. In accordance with these latter views, it has been thought that the new dynasty, under which the oppression of the Israelites began, was one which commenced with the accession of a king from Upper Egypt. But, be this as it may, certain it is that the new sovereign regarded the existing generation of Israelites with jealousy, dreading a revolt, or even expecting to find them engaged in formidable alliance with some of the enemies of Egypt. He resolved, therefore, to crush their power; and with this view he reduced them to a state of slavery, charging them with forced field-labour, the manufacture of sun-dried bricks, and hard service in the erection of public buildings.* The exact duration of this state of

* "The Egyptians were notorious for their inhospitality and aversion to strangers. . . . See Diod. Sic. i. 56.; Plin. *H. N.* xxx. 15. Even Homer describes the cruelty of the Egyptians against strangers, whom they either killed, or preserved alive in order to use them for slavish works. See

things is unknown; but it has been thought probable that the oppression lasted, with greater or less severity, about a century. Under these circumstances the Israelites "built for Pharaoh treasure cities (store cities), Pithom and Raamses *, situate somewhere in Lower Egypt, on the east of the Nile. Still, however, the Hebrew population continued to increase; and the king then had recourse to the cruel expedient of endeavouring to procure by stealth the destruction of all their male children at the time of birth; in pursuance of which plan he issued an edict requiring that these infants should be drowned in the Nile.

In these times of affliction and danger, Jochebed (God-glorified), the wife of Amram (a high people), of the tribe of Levi (Exod. vi. 20.),—who was already the mother of two elder children, Aaron (of uncertain meaning) and Miriam (bitterness), —gave birth to a son (B.C. 1571) whom God designed to employ as the leading instrument of His power in the future deliverance of Israel. For the space of three months Jochebed succeeded in concealing the child; but at length, finding concealment no longer possible, having prepared an ark, or strong basket, of bulrushes (more properly, perhaps, marsh rushes †), and daubed it with bitumen ‡ (within), and pitch (without), she placed the child in this frail vessel, and laid it in the flags (more properly, in a bed of rushes or reeds §) on the margin of the river, thus

*Od.* xiv. 272., xvii. 441." — *Commentary on Exodus* i. 10., by Dr. Kalisch, a learned Jew.

* Pithom was probably the city which Herodotus (ii. 158.) calls Patumos, the Arabian city. Raamses lay perhaps somewhere to the north-east of Heliopolis. From the Septuagint version of Gen. xlvi. 28, 29. some conclude that Raamses was Heroopolis; but there is no proof of this. — See more in Kalisch on Exodus, i. 11., from which note I extract the following remark: "The tyrant of Egypt hoped to annihilate, by unremitting exertions and breathless labour, the energies and self-respect of the Israelites, so completely, that they would neither have the courage, nor the desire, nor the leisure, for planning schemes of deliverance. . . . From a similar principle Tarquinius Superbus constantly occupied the plebeians with the construction of trenches and sewers." (Liv. i. 56.) See also Aristotle, *Polit.* v. 11.

† Especially, *papyrus Nilotica*, which the Egyptians used as a material for shoes, baskets, and various other utensils, especially boats; Plin. *H. N.* xiii. 21—26.; comp. Isa. xviii. 2. The inner rind was used as a material for writing on; hence our word "paper."

‡ Concerning bitumen, see Herodotus, i. 179.; Joseph. *Antiq.* i. 4.; Plin. *H. N.* xxxv. 51.; Vitruv. viii. 3.

§ *Alga Nilotica*, called by the Egyptians Sari, described by Plin. *H.N.* xiii. 23.; a rush, reed, sea-grass, sea-weed, from which the Red Sea takes its name in Hebrew, Sea of Rushes or Weeds. See more in Kalisch on Exodus ii. 3.

committing the child, apparently to the waters of the Nile, but really, in faith, to the care of a watchful Providence; while his sister Miriam waited on the bank to see what would become of the infant. Then the designs of Heaven began to take effect. At that moment the daughter of Pharaoh (said to have been Thermuthis) came to the spot for the purpose of bathing; "and when she saw the ark among the flags she sent her maid to fetch it. And when she had opened it she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water." (Exod. ii. 5—10.) *

Moses, having been thus divinely preserved alive, and introduced to the court of Pharaoh, received the best education which Egypt could bestow. But this education was combined with that knowledge of God and of His ways, which had, doubtless, been already instilled into his mind by his mother, and had been cherished by intercourse with other pious Israelites: and hence it was that, having reached the age of 40 years, Moses quitted the court of Egypt, with a view to take up his residence among his own people, and to serve God by ministering to their welfare,—an act which is distinctly set forth to us in Scripture as an illustrious result of godly faith. (See Heb. xi. 24—27.) Moses was now grieved at witnessing the sufferings of his brethren; and, on one occasion, seeing an Egyptian in the act of striking a Hebrew, he slew the aggressor, and buried his body in the sand. This affair having become known, Moses was exposed to the displeasure of Pharaoh, and to the operation of the stringent Egyptian law against manslaughter †; and he was therefore obliged to seek safety in flight, carrying with him, perhaps, a lesson to the effect that the deliverance of Israel was not to be accomplished by mere bodily prowess, or by reliance on any human agency. He took refuge (B.C. 1531) among the Midianites,—who were, most probably, a Cushite tribe, dwelling on the

* Compare the (more or less fabulous) accounts of the birth and infancy of Semiramis (Diod. Sic. ii. 14.),—Cyrus (Herodot. i. 113.),—Romulus (Liv. i. 4.)—Augustus (Sueton. cap. 94.).

† Diod. Sic. i. 6.

eastern arm of the Red Sea, on the borders of the Desert, descended from Midian, a son of Cush; or, as others suppose, a tribe descended from one of the sons of Abraham by Keturah. (Gen. xxv. 2. 4.) Here Moses was well received by Reuel or Raguel (Jethro), the priest of the country, to whom he became favourably known by the courtesy and courage which he displayed in protecting his daughters against some shepherds who attempted to hinder them from watering their father's flock. One of these daughters, Zipporah (little bird), became the wife of Moses, by whom he had two sons, Gershom (expulsion, or, a stranger here), and Eleazar (God the helper). Moses remained in Midian forty years, engaged in keeping the flocks of his father-in-law. Some suppose that during this time he wrote the book of Genesis; but this, of course, is only a conjecture.

And now the time had come (B. C. 1491) in which it pleased God to deliver the Israelites from their place of bondage, and to employ Moses as His chief instrument in that great work; — with a view to the still further purpose of preserving the Jewish people, during a succession of ages, apart from the idolatry and superstition of the other nations of the world, as the depositaries of true religion, the recipients and guardians of a progressive revelation, and the means of its eventual propagation, in its most perfect form, throughout the earth. — In tracing the course of the Divine dispensations, we shall do well to observe that Joseph was a forerunner of Moses: in his age began that growth of Israel into a nation which had since been proceeding by the continual augmentation of numbers, and was now to be politically completed by the especial interposition of Divine Providence, and by the ministry of that remarkable man whom God had raised up for this purpose. And as the evil jealousy of Joseph's brethren had led to the removal of Jacob into Egypt, so now the cruel tyranny of Pharaoh became the occasion of the departure of the Israelites, as a nation, from that country, and their establishment in the promised land. — It is also worthy of remark that the position of Moses was, in some respects, higher, as his office was more arduous, than that of any of the patriarchs. They were called to receive, to believe, and to act upon the Divine covenant promises, for themselves, and in the way of influential example: but Moses was a prophet, commissioned to impart the revelation which he received, and to excite the faith of others with regard to it; and, at the same time, he was a lawgiver, appointed to promulgate positive statutes and ordinances, the observance of which should be the work, or manifestation, of faith. This faith and its work had direct and special relation to temporal promises; but the Mosaic Law was

designed by these very means to effect a moral discipline, and to train up the people of God to the apprehension of higher benefits, the cultivation of a heavenly mind, and the practice of more spiritual obedience.

Moses had, on one occasion, conducted his flock to Horeb, in Arabia Petræa (the peninsula of Sinai); and here "the angel of the Lord appeared to him in a flame of fire out of the midst of a bush [probably, the wild acacia, *Mimosa Nilotica*, called by the natives Sumt or Sunt]; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." (Exod. iii. 2—6.) Here, be it observed, we find the great link, or point of contact, between the patriarchal and Mosaic dispensations. The Most High declares Himself as the God of *Abraham*, who first received the promise that in his seed all the families of the earth should be blessed, whereby the original promise of the great Deliverer was limited to the line of his posterity, — the God of *Isaac*, who was pronounced to be the heir of the promise, as distinguished from Esau and the other children of Abraham, — and the God of *Jacob*, who, by the spirit of prophecy, singled out Judah, from among his brethren, as the patriarch from whom the promised Deliverer (Shiloh) should eventually come. It was with special reference to the promises thus far already made that God gave his commission to *Moses;* declaring that He had seen the oppression of the Israelites, that He had heard their cry, and was come down to deliver them; and adding, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Moses, pleading his own incapacity, and afraid of the unbelief of the Israelites, sought to decline the mission *: but God gave him confidence, — by the solemn promise of ultimate success, after which he, with the people, should worship Him upon the mountain (Horeb) where he then stood, — by the declaration of His great name I AM, the self-existent Jehovah

* Compare the cases of Samuel (1 Sam. xvi. 2.), — Jonah (Jonah i. 3.), — Jeremiah (Jer. i. 6.).

or eternal Being, the God of his fathers, — by the twofold miracle of turning his rod into a serpent, and then restoring it to its former shape, and of making his hand leprous, and afterwards healing it, — by assigning to him his brother Aaron as a spokesman, — and by conferring upon him the power of working miracles, in confirmation of his mission, by the agency of that very rod which had already been so miraculously changed; a rod which may now perhaps be regarded as the token or instrument of his investiture with office. At the same time Moses was forewarned of the difficulties which he would encounter, arising from the obstinacy of Pharaoh.

In obedience to the Divine command, Moses took leave of Jethro, and returned to the land of Goshen, being met on his way, near Horeb, by Aaron. On the arrival of the brothers among the Israelites, the commission given to Moses was publicly declared by Aaron; and when the appointed signs had been wrought in the sight of the people, Moses was acknowledged as their Deliverer, sent and accredited by God.

Moses and Aaron now went to Pharaoh, and demanded, upon the warrant of Divine authority, permission for the people to go three days' journey into the desert, in order to celebrate a sacrifice to the Lord. By this message, God was pleased to make a revelation of His will to Pharaoh; while the very moderation of the request was adapted to make a refusal the more harsh and impious. The king, however, treated the message with contempt; his tyrannical disposition, instead of being subdued, was aroused into more active and obstinate energy; and, having charged the leaders of the Israelites with a conspiracy against the state by an attempt to defraud it of a portion of labour, he commanded that the burdens of the Hebrews should be increased, requiring that they should deliver the same tale* of bricks as heretofore, without receiving the necessary supply of that straw, which, chopped into small pieces, was used in the manufacture of bricks, for the purpose of compacting the clay. Being now left to gather straw, or stubble, for themselves, while their overseers (Shoterim) were smarting under the rods of the Egyptian taskmasters†, the Israelites

* *Tale*, i. e. number to be *told* or counted. "And every shepherd tells his tale (i. e. counts the number of his sheep) Under the hawthorn in the dale."—MILTON, *L'Allegro*.

† The Egyptian practice of urging forward work by beating the labourers, is amply exhibited on the monuments of ancient Egypt: — "Even at present the rule of the stick is generally prevalent in many parts of the East. Blows are the ordinary means of punishment; they are scarcely considered a degradation; they belong to the natural prero-

yielded to a spirit of discontent against Moses and Aaron. This was a great trial of the faith of Moses, who, in deep affliction, repaired to God by prayer; in answer to which he received from the Most High a renewal of His late promise, by His great name Jehovah, together with a solemn repetition of the original covenant promise concerning the possession of Canaan. Still, however, the people were indisposed to listen to the encouraging assurances of Moses; leading him, when required by the Lord to repeat His message to Pharaoh, to meet that command with an expression of hesitation, arising from a fear of failure. Encouraged, however, by an express command, attended with a promise, Moses and Aaron again appeared before the king*, and began that series of operations which involved a public conflict between the true God and the idols of Egypt. On this occasion Aaron's rod was miraculously turned into a serpent; but the Egyptian magicians having simulated this miracle by some feat of legerdemain, or having been supernaturally enabled to perform an act substantially the same, Pharaoh resisted the evidence of Divine authority which had thus been given to him; and, although Aaron's rod swallowed up those of the magicians, the king hardened his heart, and would not let Israel go. Hereupon, Moses was commissioned to work that series of miracles which are commonly called the Plagues of Egypt;—plagues which extended to the whole nation, as a punishment of the national sin of holding the Israelites in a state of unjust and oppressive bondage. One of these plagues was made to follow each successive refusal on the part of Pharaoh, accompanied, as it sometimes was, by the breach of a promise which had been extorted from him in the hour of distress. In accordance with Divine warnings, the waters of the Nile were changed into blood, and all the fish destroyed;—the land was filled with frogs;—the dust of the earth was turned into lice, or (rather) gnats, upon the appearance of which the magicians ceased the imitations which they had begun to practise;—the land and houses of the Egyptians were filled with flies, or (rather) beetles;—all kinds of cattle were visited

gatives of the superior; and are the most obvious emblem of his mastership. Neither rank, nor learning, nor old age, can protect against the ruthless tyranny of the stick; and not unfrequently are European travellers shocked by scenes of revolting barbarism committed publicly against venerable individuals for the slightest offences, after the despotic humour of Oriental masters."—KALISCH *on Exod.* v. 14.

* The residence of the kings of Lower Egypt at this time, is usually supposed to have been at Memphis. But some suppose that it was at Zoan or Tanis, near one of the eastern mouths of the Nile, in the Delta.

with a grievous murrain ; — the Egyptians, including the magicians, were covered with boils, or ulcerous swellings ; — the land of Egypt was visited with a tremendous storm of hail, attended with thunder and lightning of unparalleled severity ; — the face of the earth was covered with a consuming swarm of locusts ; — it was afterwards visited with a thick darkness of three days' duration ; — and, at length, God smote all the first-born of the Egyptians with death. By the force of this last visitation, and after various pretensions, and several insincere compliances with the demands of Moses and Aaron, Pharaoh and the Egyptians were constrained to let the people go.

The miraculous character of these plagues of Egypt has been described by a modern writer, as "unmistakeably observable in the following points : 1. They take place at a time contrary to their usual occurrence ; 2. They happen within a space of a few months in rapid succession, whilst at least some of them are of very rare occurrence ; 3. Their injurious character is infinitely aggravated, — as, for instance, by the first plague not only the water of the Nile was converted into blood, but also all its numerous fishes die ; 4. They occur at the time predicted by Moses, and at his command ; 5. They generally cease at his prayer ; and, 6. The Egyptians only are afflicted by them, whilst the Israelites are exempted from their calamitous effects.

"That God inflicted ten successive plagues to break the king's contumacy, whilst He might have annihilated him with one mighty stroke, shows that God mercifully tried to convince and move the tyrant by less dangerous visitations, calculated merely to impress him with some idea of the unlimited means at His command ; and only when Pharaoh's obstinacy grew more and more inveterate, the number and formidable character of the plagues were increased. And, as in the hand of Providence, every event becomes a means to a higher aim, the miseries which befel Pharaoh, in consequence of his own obduracy, were at the same time intended by God to manifest to all the nations of the earth His supreme power, and to induce them to abandon their idolatrous worship, and to acknowledge His exclusive sovereignty." *

---

In recording those events of sacred history which occurred between the Deluge and the Exodus, we have already taken

* Kalisch, on Exodus vii. 13.

some notice of the early Assyrian Empire, and of the kingdom of Egypt. Concerning all other ancient history during this period, the notices which have come down to us are scanty and uncertain. This was, in fact, but the very dawn of the mythic or fabulous era of Greece and Italy. Greece was probably inhabited by the Pelasgi and Hellenes, who came perhaps from Asia. Italy, having been at first inhabited by aboriginal tribes from some unknown period after the dispersion of mankind, is said to have received its first colonists under Œnotrus and Peucetus (Argives), according to some, about the year B. C. 1680, i. e. about the time of the death of Jacob, — but, according to others, not until a century or two later.

### Elementary and General Questions.

168. What led to the oppression of the Israelites in Egypt?
169. How were the Israelites employed during their period of slavery?
170. By what means did Pharaoh attempt to stop the increase of the Hebrew population?
171. Who were the father and mother, — the brother and sister, — of Moses?
172. Relate the circumstances of his infancy and education.
173. What was the occasion of the flight of Moses to Midian, and what was the result of his visit to that country?
174. Relate the circumstances of the call and mission of Moses.
175. Where did Aaron meet Moses on his return to Goshen?
176. What demands did Moses and Aaron make in favour of the Israelites, and how did Pharaoh receive them?
177. Describe the increasing labour which Pharaoh afterwards imposed on the Israelites.
178. Under these circumstances, how did the Israelites treat Moses and Aaron, and what course did Moses pursue in consequence of that treatment?
179. Relate the further interview of Moses and Aaron with Pharaoh.
180. Describe the ten Plagues, and their circumstances.
181. What was the result of this contest?

### Additional Questions.

182. Who were (probably) the Hyksos, or Shepherd Kings; and what was their date?
183. What were the store cities, which the Israelites built for Pharaoh, and what their probable sites?
184. What were (precisely) the materials of the vessel in which Moses was preserved, and the weeds among which it was laid?
185. Who were the Midianites, and what region did they occupy?
186. What was, generally speaking, the great design of God with reference to the Israelites?
187. Describe the nature of the office and mission of Moses; and

point out the great link between the Patriarchal and Mosaic dispensations.

188. Explain the miraculous character of the Plagues of Egypt.

189. How was God now dealing with the king and people of Egypt morally?

190. What do we know of common history during this period?

191. Give the meanings of—Jochebed, —Amram, — Miriam, — Moses, —Gershom, — Eleazar.

192. Give the dates of — the birth of Moses, — his flight to Midian, — his mission to Pharaoh.

---

## CHAPTER XII.

### Institution of the Passover. — Departure of the Israelites from Egypt. — Passage of the Red Sea.

(Exodus xii. 1. — xv. 22.)

Some time before the departure of the Israelites from Egypt (B. C. 1491)*, — perhaps in the interval between the ninth and tenth plagues, or during the three days' darkness which constituted the ninth, while it was light in the land of Goshen, — God prescribed to His people a solemn institution, to be observed for the first time in Egypt, and afterwards (in commemoration of their deliverance) every year. The Israelites, through Moses, were commanded to take a lamb or kid† for every household, and to separate it from the rest of the flock,

* We find mention of the departure of the Israelites from Egypt, but with several distortions and misrepresentations of the facts of the case, in Lysimachus (ap. Joseph. *cont. Apion*, i. 34.); Manetho (ap. Joseph. *cont. Apion*, i. 114.); Chæremon of Alexandria (ap. Joseph. *cont. Apion*, i. 32.); Diodor. Sic. *Hist.* i. 28.; ib. *Eclog.* xxxiv. 1.; ib. xl. 1.; where he speaks of the Israelites as having been dismissed, with others, because they would not worship the gods of Egypt; and mentions — but with some confusion of facts — their division into twelve tribes, — the leadership of Moses, and the fact that he received a Divine revelation, — the monotheism of the Jews, and their abhorrence of image-worship, — the appointment of priests and sacrifices, — the conquest and partition of Canaan, — and the laws against the alienation of landed property. See also Tacitus, *Hist.* v. 2, 3.; Justin. xxx. 2. Strabo (xvi. 2.) relates a confused rumour in his day to the effect that the ancestors of the Jews were Egyptians (so also xvii. 1.); and says that the people with Moses quitted Egypt on account of their abhorrence of the prevalent idolatry. Diogenes Laertius, in his *Lives of the Philosophers*, procem. vi., says, "Some report that the Jews were descended from the Egyptians."

† Jewish tradition afterwards fixed upon a lamb exclusively.

on the tenth day of the month Abib, afterwards (i. e. in the later period of Jewish history) called Nisan (viz. March—April), which month was now fixed as the first of the sacred or ecclesiastical year. The lamb or kid was to be a male, without blemish, not more than one year old. On the fourteenth day of the month, in the evening (literally, between the two evenings; i. e. according to the traditional interpretation, between the first evening, which began at the ninth hour, about three o'clock, and the second, which began at the eleventh hour, or five o'clock), the animal was to be killed, in such a manner as that none of its bones should be broken. Some of its blood was to be put in a basin, and to be sprinkled, with a bunch of hyssop, on the two side-posts and the upper door-post (or lintel) of the house in which the family was assembled.* The flesh was then to be roasted entire, and afterwards to be eaten with unleavened bread (symbolical of holiness or moral purity), and with bitter herbs (symbolical and commemorative of the affliction of Israel in Egypt). None of the flesh was to remain until the morning; what the family could not eat was to be consumed by fire. It was also enjoined that the Israelites should eat the roasted flesh in haste, in the attire and posture of travellers, with their loins girt, their shoes on their feet, and their staff in their hand. And to the due observance of this institution God attached a promise that when the angel, appointed to destroy the first-born in Egypt, should see the blood sprinkled on the door-posts, he should *pass over* the houses distinguished by this mark. Hence the rite was called the *Passover*, or the Paschal festival (*Heb.* Pesach, from *pasach*, to pass over; whence the Greek word *pascha*; and thence "paschal," of or belonging to the Passover). It was appointed that, in future times, the commemorative festival should extend over a period of seven days, during which no leaven should be found in any of the Israelites' houses; and hence the institution was called also the Feast of Unleavened Bread. (Exod. xii.) It was afterwards enacted, that on the sixteenth day of the month,—i. e. on the second day of the festival,—the first ripe ears of corn should be solemnly offered to the Lord, accompanied by a burnt-offering, and a meat and drink offering†;—

* Afterwards the animal was slain at the altar of burnt-offering, and the blood was poured out by the priest at the foot of the altar; Deut. xvi. 2. 5, 6. According to the terms of the institution, every Israelite was entitled to kill the lamb, the whole people being regarded as a nation of priests. Subsequently, however, the office was executed only by Levites.

† These terms will be explained in a subsequent chapter.

which was the appointed signal for the commencement of the early harvest. (Lev. xxiii. 9—14.)

The natural or agricultural feature of the Passover was altogether secondary to its historical and covenant significance. Under that higher point of view, this rite was regarded by the Jews as being not only a festival commemorative of deliverance or redemption from Egypt, but also as the token of the national covenant between God and Israel as a people; while circumcision continued to be the token of the covenant between God and each individual Israelite. And, in a still further sense, the paschal lamb and the observances connected with it, are expounded in the New Testament as typical (i. e. prophetically symbolical) of the sacrifice of Christ, and as emblematic of the Christian character. (See 1 Cor. v. 7, 8.). The analogy may be traced in various particulars: — 1. The animal chosen was a lamb; and Christ is the Lamb of God, which taketh away the sins of the world. (John i. 29.; see also Rev. v. &c.) 2. The lamb was of the first year, in its prime; and Christ was perfect in His human nature. 3. It was to be without blemish; and Christ was morally pure, "a lamb without blemish, and without spot." (1 Pet. i. 19.) 4. It was to be set apart four days before it was offered; and Christ began His public ministry at a set time before His death: (it has also been remarked that He made His solemn entry into Jerusalem four days before His crucifixion). 5. It was to be slain, and roasted with fire; which points out the painful sufferings of Christ. 6. Not a bone was to be broken; this was exactly fulfilled as to our blessed Lord. (John xix. 33—36.) 7. The blood was to be *sprinkled*, as well as shed; and the merits of Christ's death must be *applied* to us in order that we may be benefited by them. 8. It was to be sprinkled on the door-posts; which some regard as intimating that we must profess Christ openly. 9. It was the appointed means of preserving the Israelites from the destroying angel; and the blood of Christ, applied to the conscience, preserves from condemnation. (Rom. viii. 1.) 10. None of the Israelites were to go out of their houses until the morning, but to remain within the doors, which were sprinkled with the blood of the lamb; and thus there is no safety for any, unless they *abide* in Christ. 11. The lamb was to be eaten; and we are to feed on Christ by faith. (John vi. 53—55.) If we believe in Him, we shall receive from Him strength for our souls, as our bodies do from food; and we shall delight ourselves in Him, as we naturally find pleasure in satisfying hunger and thirst. 12. The lamb was to be eaten with bitter herbs; emblematic, perhaps, of repentance, or signifying that it is a good

mouth of the pass or bay; or, *Egypt.* grassy places) was such that Pharaoh regarded them, when there, as shut in, and therefore as again within the reach of his power; whereas, in truth, the Great Ruler of the universe was now, as it were, drawing this impious monarch into a net for the purpose of his final overthrow. Pharaoh accordingly pursued the Israelites with a large force, including 600 chosen chariots (probably of the royal guard,—and all the chariots of Egypt, with captains over each), and overtook them at Pi-hahiroth. This situation of the Israelites was, humanly speaking, one of extreme peril; and now, forgetting the miracles which had already been wrought on their behalf, and thinking of their apparent danger more than of their invisible but almighty Deliverer, the people broke out into loud complaints against Moses and Aaron, as having led them out of Egypt only that they might die in the wilderness. Moses, however, in a devout exercise of faith, commended himself and the people to the care of their heavenly Guardian; from whom he received directions to advance toward the sea, with a promise that, upon the lifting up of his rod, the sea should be divided, so that the Israelites should pass through on dry land, and that the Egyptians, continuing their pursuit to the bed of the sea, should be overwhelmed by the returning waters. All this came to pass. The Israelites, believing the word of the Lord, followed Moses, in a night march, to the borders of the sea; the Lord having removed the guiding pillar to the rear of their host, which had the effect of enveloping the Egyptians in darkness, while light was supplied to the Israelites for assistance on their march. "And Moses stretched out his rod over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea on the dry ground; and the waters were a wall unto them upon their right hand and upon their left."* The Egyptians followed them; but only, as the Lord had promised, to their own destruction; for, at the Divine command, Moses again stretched out his rod over the sea, "and the waters returned, and covered the chariots and the horsemen, and all the host of Pharaoh that came into the sea after them. . . . . Thus the Lord saved

* This latter circumstance, together with the declared interposition of the Deity, strongly marks the miraculous nature of this division of the sea, notwithstanding the employment of the wind as a natural agent. And thus the event is entirely distinguished from such as those which occur in the history of Alexander the Great (Strabo, xiv. 2. § 9.; Plutarch, *Alex.* xx.), and Scipio Africanus (Liv. xxvi. 45.).

Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore." (Exod. xiv. 21, 22. 28. 30.) Moses and the people then gave utterance to their feelings of wonder, joy, and thankfulness, in a song of triumph, — an inspired composition of surpassing sublimity, and remarkable also as being the oldest of its kind now extant. (Exod. xv. 1—22.)

This deliverance made a deep impression on the national mind of the Israelites themselves; — it was long remembered with awe even by surrounding nations (Josh. ii. 9—11.; 1 Sam. iv. 8.); — and the people of God may rejoice in this stupendous proof of the fact that the Lord, in whom they trust, is able to deliver them from all enemies, and from all dangers.— More than this. The Deliverance of Israel from Egypt and Pharaoh appears to us as a type of our redemption from sin and Satan; it was a work of peculiar difficulty, — attended with the overthrow and judgment of the adversary, —and directly effected by the power of God. Moses also, as the Deliverer, becomes a type of Christ our Redeemer: he was raised up, — at an appointed and predicted time, — from among his brethren, — and yet peculiarly of God. In all respects, indeed, Christ, as a son over his own house, was greater than Moses; especially in the last-mentioned particular, our Saviour being Himself, in the constitution of His person, divine.—At the same time, in the Pillar of Fire and Cloud, we have, not only a symbol of God's providential care, but a type of Christ, — the brightness of the Father's glory, — dwelling among His people, — for their guidance and protection.*

ELEMENTARY AND GENERAL QUESTIONS.

193. What was the Passover? When was it instituted?
194. Explain the meaning and origin of "Passover," "Paschal."
195. Describe the appointed rites and ceremonies of this festival.
196. Repeat 1 Cor. v. 7, 8.
197. Explain the Passover as a type of Christ.
198. What was the last and greatest of the plagues of Egypt, and what was its result?
199. What is the meaning of the word Exodus?
200. How long were the Israelites in Egypt?
201. Where did Moses assemble the people before they left Egypt?
202. What was the first station, or halting-place, on their journey?
203. What took place at that station?
204. What was the station next after Succoth?
205. Describe the passage of the Red Sea, and its results.
206. How did Moses and the people celebrate their deliverance?

* See Fairbairn, *Typology of Scripture, Mosaic Period*, Part I. ch. ii. iii. iv.

ADDITIONAL QUESTIONS.

207. What is meant by "typical" more than by "symbolical"?
208. Distinguish the symbolical and typical meanings of the Passover.
209. How was the celebration of the Passover connected with agriculture, or the course of the natural year?
210. What was the number of the Israelites, men of full age, who quitted Egypt? and what, therefore, the probable number of all the people?
211. How did the Israelites obtain from the Egyptians raiment, gold, and silver?
212. How is it that some persons reckon 430 years as the period between the descent into Egypt and the Exodus, while others date the beginning of that period at the first arrival of Abraham in Canaan?
213. What was the course of the Israelites from Etham?
214. Describe their position when nearly overtaken by Pharaoh.
215. What circumstances plainly indicate the miraculous character of the passage of the Red Sea by the Israelites?
216. For what is the Song of Moses remarkable?
217. Give the meanings of—Succoth,—Etham,—Migdol,—Baal-zephon,—Pi-hahiroth.
218. Date the Exodus, B. C. — Describe its typical significance.

---

## CHAPTER XIII.

### JOURNEY OF THE ISRAELITES FROM THE RED SEA TO HOREB.

(Exod. xv. 23.—xviii.)

THE Israelites crossed the western arm of the Red Sea, now called the Gulf of Suez; but the points of their line of march cannot now be precisely determined. The traditional passage lies between the mouth of a valley (Wady Tawarik), near the promontory formed by Mount Attakah, on the Egyptian side, and a part of the eastern shore, near the place called the Wells of Moses, where the sea is about twelve miles wide, — a locality which some modern travellers regard as undoubtedly the true one; while others are of opinion that the real point of departure is to be found in the more immediate neighbourhood of Suez, some miles to the north of Wady Tawarik, where the sea extends only about three or four miles from shore to shore. After their passage, the Israelites entered upon the large mountainous peninsula, embracing the greater part of Arabia Petræa, which lies in the angle formed by the two branches of the Red Sea, having Horeb and Sinai near its apex at the south, and bounded on the north, at its base, by Canaan and part of Egypt.

The part of this country which they first entered was the Wilderness of Shur. Hence they were conducted in a southerly direction along the eastern coast of the Gulf; the Divine purpose being to detain them in the wilderness for a time, rather

than to lead them, in their weak and undisciplined condition, to encounter the Philistines in battle with a view to the immediate possession of Canaan. When they reached their next place of encampment, called Marah (i. e. bitterness; probably, a spot now called the Well or Fountain Hawarah), they were excited to murmuring against Moses, on finding the waters so bitter as to be unfit for use. Moses, however, by Divine commandment, cast a certain tree into the waters, which were thus, by a miraculous exercise of power, made sweet; and the Israelites were admonished henceforth to obey the voice of the Lord, and devoutly to regard Him as their healer. This first miracle after the passage of the Red Sea contrasts itself with the first plague of Egypt; in the latter case good water was rendered unfit for drinking, whereas at Marah bad water was made sweet. (Exod. xv. 23—26.)

The next encampment was at Elim (the trees, the palm-grove), a pleasant and fertile spot distinguished by twelve springs and seventy palm-trees, most probably either Wady Ghurundel or Wady Useit: and here the Israelites appear to have remained a considerable time. (Exod. xv. 27.)—Proceeding on their journey, they afterwards encamped by the Red Sea, most probably on the plain at the mouth of the Wady Taiyibeh. —After this, having continued the same course, they pitched their tents in the Wilderness of Sin. The place thus denominated in Scripture is probably the plain now called El-Murkhah (Stanley), or (Robinson) the great plain, beginning with El-Murkhah, and extending a considerable way along the coast (i. e. the east coast of the Gulf of Suez). Some, however, find the locality of Sin in the Wady (valley) Esh-Sheykh.

And here we shall do well to take a brief general survey of the track of the Israelites while penetrating the peninsula. —From Elim there are several routes to Mount Sinai: two of which especially lay claim to have been that traversed by the Israelites; namely, —the line through the great plain which extends along the coast as far as Tur, with an entrance into the mountains through the Wady Hibrân, —and the central or inland line through the large Wadys (valleys) Shellâl, Mokatteb (i. e. Written Valley, or Valley of Inscriptions, so called on account of its rocky sides being marked with a large number of inscriptions in characters now unknown), Feiran, and Esh-Sheykh. Of these two routes, the latter appears, on the whole, to be most probably that by which Moses, or rather the pillar of fire and cloud, led the Israelites. Dr. Robinson says, "From their encampment at the mouth of Wady et Taiyibeh, the Israelites would necessarily advance into the great plain which,

beginning near El-Murkhah, extends with a greater or less breadth almost to the extremity of the peninsula. In its broadest part, northward of Tur, it is called El-Ka'a. This desert plain, to which they would necessarily come, I take to be the desert of Sin, the next station mentioned in Scripture. From this plain they could enter the mountains at various points, either by the present nearer route through the Wadys Shellal and Mukatteb, or perhaps by the mouth of the Wady Feiran itself. Their approach to Sinai was probably along the upper part of this latter valley and Wady-esh-Sheikh."* Mr. Stanley observes, "The central route, after leaving the plain of Murká, mounts by the successive stages of the Wady Shellal, the Nakb Baderá, and the Wady Mokatteb, to the Wady Feiran, and its great mountain Serbal, the pride of this cluster;" and he gives it as his opinion that the Israelites most probably took this road.†

At the Wilderness of Sin, the Israelites, finding that they were plunging into a most desert country, began to apprehend a general scarcity of provisions; and, faithlessly unmindful of the resources of Divine Providence, they thought with regret of the flesh-pots of Egypt, and murmured against Moses and Aaron as having led them away from a land of plenty to die by famine in the wilderness.‡ Moses, who himself had displayed implicit faith in God by the very act of leading a vast host of people into a situation with the disadvantages of which he was already well acquainted, reproved the Israelites for their unbelief and discontent; but at the same time declared himself commissioned to promise a prompt and ample supply of flesh and of bread;—a promise which was confirmed by the appearance of the glory of the Lord, and was speedily fulfilled by the arrival of quails‖, which came up and covered the camp in the evening, and by a fall of manna, which descended and lay round about the host every morning. Such was one of those great events which appear to have been necessary, in order to the effectual training of the Israelites in habits of faith and obedience,—and thus to the formation of that spirit and temper which were requisite in order to the fulfilment of the Divine purpose concerning them.

Manna was a small round substance, like coriander seed,

* Biblical Researches, vol. i. sect. 3.

† Sinai and Palestine, chap. 1. part 1.

‡ "Ebn Ezra observes that a gradual increase is observable in the discontent of the Israelites: at Marah only a part of the people had murmured, in Sin the whole community; at the former place against Moses only, at the latter against both Moses and Aaron; there only for water, here for all other necessaries also, as bread and meat."—KALISCH *on Exod.* xvi. 2.

‖ The quail is a kind of grouse.

with the taste of honey. When the Israelites first saw it, they exclaimed, *Man-hu?* What is this? — whence it was called manna. According to Divine appointment, it was to be gathered and eaten every day; but with a provision that none should be gathered on the Sabbath, and a promise that the wants of that sacred day should be met by the fall of a double supply on the sixth day. The miraculous nature of this food is manifest: it was regularly supplied during the whole forty years' journey in the wilderness, and during this period it met the wants of three millions of persons; and, at the same time, the exact amount of the supply was remarkable, since, after the people had gathered as much as they could, some more and some less, the whole quantity was found upon measurement to be precisely what was requisite according to the settled average of an omer for every man. Besides this, when some of the people distrustfully and disobediently retained a portion of one day's supply until the following morning, it bred worms and stank; and when others went out on the Sabbath with a view to gather, contrary to the Divine injunction, it was found that none had fallen; while it was also discovered that the Sabbath portion, which remained from the sixth day's supply, was fresh and good. All these things were plain indications of the Divine will, and manifest results of the direct operation of Almighty power. God ordered an omer (i. e. perhaps about five pints) of this manna to be preserved in a vessel (probably, a wicker vessel, afterwards, a golden pot), as a memorial of the miracle to all succeeding generations; which Aaron eventually deposited before the Testimony, and which we shall consider more particularly in a subsequent portion of this history. As to ourselves, this miracle may well encourage us to pray in faith for the supply of our daily bread, or our necessary food; and it is undoubtedly designed to carry our thoughts to that Saviour who is "the true bread from heaven," "the bread of life" (see John vi. 27—65.), — that, in relation to the soul, which manna was in relation to the body. (Exod. xvi.)

Still, however, the Israelites were not sufficiently convinced of the guardian care of Jehovah, nor had they learnt rightly to estimate that Almighty power by which He was able at all times to help and deliver them. Having passed two more stations, Dophkah and Aluth (which cannot now be identified), they encamped at Rephidim, — a spot not far from the Horeb group of mountains, supposed by some to be Wady Feiran (which, however, others determine to be too far west, while the Wady el Ledja is too near). Here, not finding the expected supply of water, the complaints of the Israelites against Moses

rose to the height of a seditious tumult. The Lord then commanded Moses to go, accompanied by the elders of the people, to the mountainous region of Horeb, and there to smite with his rod a rock, on which the Lord promised to stand before him: and no sooner had Moses obeyed the Divine mandate than water gushed forth from the rock, and flowed in abundance to the camp at Rephidim*:—a fact which the New Testament recognises as a lively emblem of the continual supply of spiritual life and influence which the Saviour graciously imparts to His faithful people. (1 Cor. x. 1—5.) A rock, or rather a large fragment of rock, in a valley (El Ledja) on the west of Sinai, is pointed out to travellers as the spot at which this event took place; but there is nothing to verify the tradition,—which, however, is of long standing, and obtains the assent of some visitors. On account of the provocation here offered to the Lord, and the confusion which prevailed, Moses called this place Massah (temptation, tempting, sc. of the Lord), and Meribah (contention, strife). (Exod. xvii. 1—7.)

While the people were encamped at Rephidim, they sustained an attack from the native inhabitants of the country, the Amalekites. (Exod. xvii. 8.) These were descendants of Amalek, who was probably one of the sons of Ham, and, therefore, a grandson of Noah; while, however, others regard him as a son of Eliphaz, and grandson of Esau. (Gen. xxxvi. 12. 16.) Seeing the enemy approach, "Moses said unto Joshua†, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses commanded him, and fought with Amalek: and Moses, Aaron, and Hur (whom Josephus describes as the husband of Miriam, while the Talmud speaks of him as the son of Miriam and Caleb, and grandfather of Bezaleel), went up to the top of the hill. And it came to pass, when Moses held up his hand (and so lifted up his rod; being doubtless, at the same time, engaged in intercessory prayer), that Israel prevailed; and when he let down his hand Amalek prevailed. But Moses' hands were heavy (i. e. he became weary of holding them up); and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

* The history of this event, distorted by tradition, is recorded by Tacitus, *Hist.* v. 3.

† This is the first mention of Joshua in the sacred history. He was the son of Nun, of the tribe of Ephraim. His name was originally (Num. xiii. 8.) Oshea (i. e. salvation); but he was afterwards called by Moses, Jehoshua (i. e. salvation of the Lord).

And Joshua discomfited Amalek with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi (the Lord my banner). (Exod. xvii. 9—15.; see also Deut. xxv. 17—19.) "We notice here grouped together," says Dr. Kitto, "that hallowed combination of agencies which ought never to be separated,—dependence upon Heaven, with the use of appointed means. The rod in the hand of Moses, and the sword in that of Joshua; the embattled host in the valley below, and the praying hand in the mount above,—all were necessary in the Divine economy to the victory of Israel over his foes. So must it be in our conflict with the Amalek which lies ambushed within, to hinder our progress to the mount of God .... And if we are tempted at any time to faint in the discharge of this duty, or to find too little enjoyment in the exercise of this privilege, let us take to ourselves all the encouragement derivable from the assured knowledge that He who marshals the consecrated hosts, leads them to battle, and fights on their behalf, sustains another office equally important. He has ascended to the summit of the everlasting hills, and is there employed in prevalent intercession for their success; and we may well be consoled with the assurance that a greater than Moses is mediating for us in the mount above; and that His hand is never weary, His love never faint, His voice never silent."*

The Israelites, being now† in the district of Horeb, were not far from the residence of Jethro, Moses' father-in-law, who paid a visit to the camp, bringing with him Zipporah, whom Moses had sent home at the commencement of his perilous undertaking, together with her two sons Gershom and Eleazar. Moses recounted to his father-in-law the events which had befallen him since his departure from Midian; and the latter united with Moses and the elders of Israel in a solemn sacrifice of thanksgiving.

Observing that the amount of business on the hands of Moses was too burdensome for one man, Jethro advised him to appoint a certain number of persons of approved piety and integrity, as heads of companies of ten, fifty, a hundred, and a thousand, with whom should be vested the decision of all minor

* Daily Bible Illustrations, vol. i. pp. 118. 120.

† Some suppose that this incident occurred a little later, while the Israelites were encamped around Sinai, after the giving of the Law; which they deem to be the order of events indicated in Deut. i. 9—17. But the note of time in that passage refers to the whole period of the journeys of the children of Israel.

causes, reserving to himself the judgment of weightier matters, especially those concerning religion. Moses acquiesced in this suggestion, and framed a constitution accordingly. (Exod. xviii.) Afterwards he sought the assistance of a senate or council (synedrium) of seventy elders.

ELEMENTARY AND GENERAL QUESTIONS.

219. What part of the Red Sea did the Israelites cross?
220. In what country were they after their passage, and in what particular district?
221. Why were they not conducted directly towards Canaan?
222. What took place at Marah?
223. Describe the station called Elim.
224. What took place in the Wilderness of Sin?
225. Describe the miraculous gift of Manna.
226. What truths and lessons are conveyed to us by the history of the Manna?
227. What miracle was wrought while the people were at Rephidim?
228. Describe the significance of this miracle.—Where is it explained?
229. What attack did the Israelites sustain at Rephidim, — and with what result?
230. State some lessons to be derived from what Moses did during the battle with the Amalekites.
231. Relate the incidents connected with the visit of Jethro to the camp of the Israelites.

ADDITIONAL QUESTIONS.

232. Point out the probable line of the passage through the Red Sea.
233. Describe the boundaries of the Peninsula of Sinai.
234. Trace the probable route of the Israelites, and mention their several stations or encampments between the Red Sea and Horeb.
235. What are the probable localities of Marah, — Elim, — the Wilderness of Sin, — and Rephidim?
236. Who were the Amalekites?
237. Where is the first mention of Joshua in the Bible?
238. Describe that constitution of the tribes which Moses adopted at the suggestion of Jethro.
239. Give the meanings of — Marah, — Elim, — Manna, — Massah, — Meribah, — Joshua, — Jehovah-nissi.

---

## CHAPTER XIV.

### HOREB AND SINAI. — THE TEN COMMANDMENTS. — FURTHER DELIVERY OF THE LAW.

(Exod. xix.—xxiv.)

THE Israelites arrived at Horeb at the expiration of three months after their departure from Egypt, and they remained

at this encampment a little more than eleven months;—a most momentous period of their history, during which it pleased God to make to them a special declaration of His will, confirming His covenant with them as the descendants of Abraham, and solemnly announcing the terms and limitations which He now prescribed to them in their national capacity, and as His peculiar people.

The peninsula of Sinai chiefly consists of four ranges of mountains or lofty rocks, intersected by valleys and deep gorges. The mountain near which the Israelites were now stationed forms one of those ridges, about three miles in length, running nearly from north to south, and distinguished by two heights or peaks at either end; the one, to the north, being called Horeb (proper), and the other, to the south, bearing the name of Sinai (now Jebel Mousa, i. e. Mount of Moses); while the whole region took its denomination either from Horeb alone, or perhaps sometimes from one of these summits, and sometimes from the other. (Compare Exod. xix. 11., &c., with Deut. i. 6., iv. 10. 15., v. 2., xviii. 16.) The southern and more elevated summit has been traditionally regarded as the scene of the delivery of the Law; which is now, however, assigned by Dr. Robinson and others to the northern and lower summit Horeb, and especially to that projecting point of Horeb called Râs Sasafeh, which overlooks a tolerably spacious plain formed by the junction of the two valleys Wady Er-Râhah and Wady Esh-Sheykh, where it is supposed that the people were encamped. Mr. Stanley, who concurs in this view, yet thinks it possible that the spot may have been at the end of the mountain range Fureia, now called Jebel Sena, opposite Horeb, and forming the other (northern) side of the plain; a spot, it may be observed, which might have been nearly *surrounded* by the people who could have been assembled, for the most part, only *in front* of Horeb. Some persons, however, still entertain the idea that Moses stood on the southern peak, Sinai, while the people were gathered together in a valley (Wady Sebayeh) in front (viz. to the south) of it. But this valley is small and narrow; and it is difficult to avoid concurring in the views of Dr. Robinson and Mr. Stanley, that the Israelite encampment lay in the valleys to the north of Horeb. Perhaps when Moses was called up into the mount to meet God, and especially during the long periods of forty days, it was to the recesses or height of Sinai that he was summoned; and he probably descended thence to the lower summit (Horeb), and stood on Râs Sasafeh, when he addressed the people; so that the Law was delivered to Moses on Sinai, and to the people from Horeb.

At all events, the Wadys Er-Râhah and Esh-Sheykh, with the plain formed by their confluence, appear to be the only ground in the neighbourhood of Sinai on which a multitude of people can be supposed to have pitched their tents.

Such then was, probably, the spot which the Most High selected as the scene of His great communication on the present occasion. It was somewhere in this region, if not at this very place, that the Lord had formerly appeared to Moses in a flame of fire out of the midst of a bush; He now comes down in fire on the mountain, as a manifestation of His more immediate presence to the assembled people. The following is, in brief, the history of this great event.

In the first place, "Moses went up unto God, and the Lord called unto him out of the mount," charging him to remind the people of all the wonderful works which had been wrought in their favour, and announcing His purpose of giving them a law, to which He required their obedience, with the promise of making them a peculiar treasure unto Himself above all people, —a kingdom of priests and a holy nation,—so that they should be taken under His special protection, and distinguished by singular honour.* The people promised obedience; and Moses, having reported this promise to God, was sent back to them with instructions to sanctify themselves, and to wash their clothes, expecting on the third day to witness a glorious manifestation of the Divine presence on the mountain; bounds also were to be set round the base of the mountain, beyond which none should be permitted to pass, under penalty of death. "And it came to pass on the third day, in the morning, that

* "If Minos, the legislator of the Cretans, pretended to have, every nine years, communion with Jupiter in a cavern; if Lycurgus, the legislator of the Lacedæmonians, raised his influence by an oracle of Apollo; and Numa, Rome's second king, supported his authority by a feigned intercourse with the nymph Egeria, who, he said, instructed him in a grotto near his fountain; if Zamolxis, the lawgiver of the Getæ, ascribed his wisdom to Vesta; and Odin carried constantly with him the embalmed head of Mimer, to whom he imputed oracular inspirations; if Manko-Kapak spread the belief that he descended from the sun in order to enlighten the people of Peru; and Mohammed listened to the wisdom which his dove whispered into his ear, as Sertorius, in Lusitania, followed the secret suggestions of his hind; all these extraordinary men understood well that a certain Divine authority was required to diffuse new systems and new ideas among whole nations, and to make them act in accordance therewith. What those men effected very imperfectly, by more or less gross illusions, was executed by God, whom the whole of nature obeys, in a manifest and awful manner, by perpetually continued wonders, witnessed by a whole nation."—*Stollberg's History of Religion* (ii. p. 58.) quoted by KALISCH on Exod. xix. 5.

there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended* upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." (Exod. xix. 16—19.; comp. Heb. xii. 18—26.) This voice summoned Moses to go up to the top of the mount, accompanied by Aaron, while the people remained at the prescribed distance. It appears that Moses alone "drew near unto the thick darkness where God was," or entered the borders of the cloud, which was the more immediate token of the Divine presence.

Under these solemn circumstances, God began to make the promised revelation, by uttering the Ten Commandments; thus proclaiming or recapitulating that *moral law* which He had already written on the human conscience, together with that institution of the Sabbath, which, having been announced to Adam in Paradise, had thus taken its place among the primitive disclosures of God's will to man.—THE FIRST COMMANDMENT, implying the existence and personality of God, openly proclaims His *Unity*, and calls for monotheistic worship, to the exclusion of polytheism.—THE SECOND, by prohibiting idolatry, declares the *Spirituality* of God; and also calls for spiritual worship, by the promise of reward to those who love God, and by the threatening of punishment to those who hate (i. e. who do not love) Him. It says, as it were, "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth"—THE THIRD involves a proclamation of the *Greatness*, *Majesty*, and *Holiness* of God. The declaration of the Divine Holiness, which has its foundation in truth, is especially emphatic when the commandment is regarded as a prohibition of perjury.—THE FOURTH provides a great means of that personal spiritual holiness, which has already been required; by setting apart a time for the constant hallowing of that name the glories of which have been proclaimed. In THE FIFTH, we find—a call to the first practical development of the fear and love of God,—a prescribed bond of union

* How far more sublime, and more worthy of Deity, are the facts of Scripture, than the fictions of Heathen mythology! The Indian mountain Meru, and the Greek Olympus, were regarded as the *thrones* of their earthly and fictitious divinities; but the true God, the Most High, manifested Himself by *coming down* to Mount Sinai.

between the love of God and the love of our neighbour,—a provision for the foundation and maintenance of social order*, and (in those words, "and thy mother") for the elevation of woman to her true rank in the social state. This commandment, like the first four, has an express reference to the Lord our God; and carries forward that reference to those remaining social laws which, in fact, rest upon it as their foundation. These laws occur in the following order and connection.—THE SIXTH makes provision for the security of human life; a security which is the first necessity of social well-being. (Life is the gift of God.)—THE SEVENTH guards that which is next in importance to life itself,—the sacred institution of marriage, which is the foundation of the family, the nursery of the religious principle, the seat of that filial love, or, as it is often called, filial piety, which has already been described as the connecting link between our love to God and our love to man. (Marriage is an ordinance of God.)—THE EIGHTH secures the possession of property, which may be regarded as the next in importance to the family relation. Human legislators ought not to forget that safety to property is a consideration inferior only to security to life, and the sanctity of marriage. (Property, as well as life and the family, have reference to God; each possessor being only God's steward, Lev. XXV. 23.)—THE NINTH is designed as a fence round a man's reputation, or good name; which is, in fact, a valuable *kind* of property. (Here, also, is reference to God; for calumny and slander are subtle sins; and a conscientious abstinence from these implies a recognition of the presence and authority of the Holy One.)—THE TENTH is directed against the inward source and root of all those sins against our neighbour which have already been forbidden. (Prohibition of spiritual sin, open only to the eye of God.)—Hence it may be perceived that all these commandments are, strictly speaking, moral; they are all concerned with man's relation to God. (See Lev. vi. 1—7.) And it may also be observed that all the civil and ceremonial regulations of the Mosaic institutes have reference to some one or more of these fundamental moral laws. So that the whole Mosaic economy has regard to the duties of a spiritual and holy life.

The next part of the Divine revelation delivered to Moses,

* "For the family is the basis of society; and the parents are the centre of the family. The disorganisation of family life in a state is the surest and most melancholy symptom of its decay; the disobedient son will be a faithless husband, as he will undoubtedly prove an unpatriotic citizen, an untrustworthy friend, and an undutiful man."—KALISCH.

consisted of a code of civil laws; together with the general appointment of three annual festivals, to be accompanied by the offering of sacrifice; the whole being enforced by a promise of the Divine presence and protection, to result in the conquest of Canaan in case of obedience. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions; for my Name is in him." (Exod. xxi.—xxiii.)

The universal *moral law* having been thus rehearsed, and a *civil code* having been prescribed to the Israelites as a special people, God proceeded to give directions respecting the construction of the Tabernacle, and the appointment of its ministering priests; thus laying the foundation of the *religious institutions* of the nation which He had selected for the preservation of His worship among mankind, and from which should eventually arise that Messiah to whom these ceremonial institutions were made to point. On this occasion, when God called Moses up into the mountain, He commanded him to bring with him to a certain point, but not into His more immediate presence, Aaron, Nadab, and Abihu, and the seventy elders of Israel. They all accordingly went up; "And they saw the God of Israel [i.e. the visible manifestation of His glory]; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hand [sc. to injure them; He did not punish them for having come beyond the bounds at the foot of the mountain, because they came in obedience to a special command]: also they saw God, and did eat and drink." (Exod. xxiv. 10, 11.) Moses then dismissed his companions; and, having committed for a time the government of the people to Aaron and Hur, he "went up into the mount; and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went up into the midst of the cloud, and gat him up into the mount. And Moses was in the mount forty days and forty nights." (Exod. xxiv. 15—18.) During these forty days, the Lord delivered to His servant a series of instructions concerning the Tabernacle and its services, or the place and ministers of religious worship. Further particulars concerning these rites and ceremonies were afterwards communicated to Moses

from time to time; and are recorded in the latter part of the Book of Exodus, and in Leviticus.

Concerning these civil and ceremonial laws more will be said hereafter. But it may be here remarked that the portion of Exodus which has now been surveyed (especially chapters xix. and xxiv.) makes it evident that, antecedently to the delivery of the ceremonial law on the mount, the people of Israel practised various religious observances which may be regarded as the rudiments of those which were afterwards established in a more perfect form. They had altars (Exod. xxiv. 14.), priests (Exod. xix. 22—24.), and sacrifices (burnt-offerings and peace-offerings; Exod. xxiv. 5.); and they were accustomed to ablutions (Exod. xix. 10—14.), and to the sprinkling of blood. (Exod. xxiv. 6—8.)

It is also worthy of note that God appointed two men, Bezaleel and Aholiab, to superintend the construction of the Tabernacle, and the preparation of its furniture; endowing them with the gift of appropriate skill and ability for the work. (Exod. xxxi. 1—11.) *

### Elementary and General Questions.

240. How long was it before the Israelites reached Horeb after their departure from Egypt?

241. How long did they remain there? For what purpose?

242. What preliminary instructions did God give to Moses?

243. Describe the manifestation of the Divine Presence to Moses and the people.

244. What was the subject of the first revelation of God to Moses?

245. Repeat the Ten Commandments.

246. What part of the revelation followed the delivery of the Moral Law?

---

* Allusion is made to Moses and the Mosaic Institutes by Tacitus, *Hist.* v. 4, 5. Diodorus Siculus speaks of Moses as having referred the origin of his laws to a god called Jao, *Hist.* i. 94. In other ancient writers we find frequent allusion to the manners and customs of the Jews: — namely, to the Sabbath, Ovid, *De Art. Am.* i. 76.; Plutarch, *Symp.* iv. 6. 2.; Suetonius, *Octavian.* 76.; Seneca, *Ep.* 95.; Hor. *Sat.* i. 9. 69, 70.; — to Jewish circumcision, Hor. *Sat.* i. 5. 100.; Martial, vii. 30.; — to their exclusiveness, and especially their abstinence from certain kinds of food, Hor. *Sat.* i. 4. 142, 143.; Diodor. Sic. *Eclog.* xxxiv.; Plutarch, *Symp.* vi. 4, 4. and v. 1, 2.; Seneca, *Ep.* cviii. 2.; — Plutarch refers to the Levites by name, *Symp.* iv. 6. 2.; to the dress of the High Priest, *Symp.* iv. 6. 2.; and to the Feast of Tabernacles, *ib.*;—Juvenal makes various sarcastic allusions to Jewish customs, *Sat.* iii. 13—17., vi. 390—395., xiv. 97—107.; — Pliny the Elder speaks of Palæstina and Judæa, *H. N.* v. 13.; of the Jews (Judæa gens, Judæi), *H. N.* xiii. 4., xxi. 18.; of the Jews and Moses, *H. N.* xxx.; — Tacitus, recording the siege of Jerusalem, gives a description of the Temple, as it was then standing, *Hist.* v. 8.

247. Whom did Moses take with him a part of the way up the mount, previously to his first sojourn of forty days? And what did they see?

248. To whom did he entrust the government of the people during his absence?

249. What revelation did Moses receive during the first forty days' stay on the mount?

250. To what work were Bezaleel and Aholiab appointed; and how were they qualified for it?

ADDITIONAL QUESTIONS.

251. Describe the situation of Horeb and Sinai, and the probable scene of the delivery of the Law.

252. Explain the theological and moral force, and the relative bearings, of each of the Ten Commandments.

253. What place have these moral precepts in the Mosaic economy?

254. State some religious ceremonies which were in use among the Jews before the giving of the Law on Sinai.

---

## CHAPTER XV.

### THE GOLDEN CALF. — MOSES A SECOND TIME IN THE MOUNT.

(Exod. xxxii.—xxxiv. — Lev. ix. 24.—x. 11.)

IN the course of the forty days during which Moses was detained in the higher recesses of Sinai, engaged in receiving the Divine revelation of the civil and ceremonial laws, the people became impatient of his absence, and at length, under the impression that their great earthly leader was lost or destroyed, their idolatrous propensities gathered strength, and they assailed Aaron with the clamorous demand "Up, make us gods which shall go before us." In reply to this demand, Aaron required their golden ear-rings, as necessary for the fabrication of the image; perhaps designing, by the mention of this costly offering, either to divert the people from their purpose, or, at least, to gain time. But superstition is often lavish, and heedless of expense: in this case the ear-rings were freely given; and Aaron, yielding perhaps to the fear of man, made a molten calf (probably, an image overlaid with gold), built an altar before it, and proclaimed a feast (called a feast to the Lord) on the following day. It has been supposed by some that this calf was the image of a well-known Egyptian idol (Apis, or Mnevis); but others think it unlikely that the Israelites would have adopted an idolatrous rite from the customs of a people who had, until lately, been their oppressors; and to them it appears more likely that the golden calf was designed as a representa-

tion of Jehovah, in some form considered to be appropriate to the purpose. At all events, it has been thought, the design of Aaron, if not of the people themselves, was at least more or less to connect the service of Jehovah with the worship offered to the idol. But, be these things as they may, certain it is that Aaron subsequently offered to Moses but a poor excuse for his share in the transaction, — and that, however disguised, the worship of this idol was really idolatrous, and was denounced as such by the great Searcher of Hearts, and King of Israel. The Lord made known to Moses what had occurred, and declared His anger against the people; but promised, at the intercession of Moses, to refrain from destroying them.

The term of forty days had now expired; and Moses was sent down to the people, bearing in his hands two tables of stone, which had been delivered to him during his late sojourn in the mount, engraved by the finger of God with those Ten Commandments which, on the former occasion, had been but orally pronounced. Joshua, the minister of Moses, who had remained at a distance from the summit, awaiting the return of his master, now met him with the intelligence that he heard a sound of war in the camp.* Moses, however, knew too well the occasion of the shout; and, proceeding directly towards the camp, he first threw down, and broke in pieces, the two tables of stone; then he "took the calf which they had made and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it;" and afterwards, under Divine direction, caused about three thousand of the idolaters to be put to death by the hands of the Levites. On the next day, he made a solemn supplication for the pardon of their great national sin; and received a commission to lead the people forward towards the place of their destination. (Exod. xxxii.) This command, however, was accompanied with an intimation that the Lord would withdraw from the people His own more immediate presence, and would send an angel before them as His substitute. This intelligence was received, as well it might be, with mourning; and, in token of humiliation, the people stripped themselves of their ornaments. At the same time, Moses took his tent, which doubtless had already possessed a public character, and removed it from the midst of the people to a place without the camp, calling it the Tent of Meeting; which he probably designed as a significant act, denoting the

* This incident assuredly tells much in favour of the supposition that Moses had retired to the heights of Sinai (Jebel Mousa). Joshua may have waited for him, between Sinai and Horeb, at a spot where he may have heard an indistinct sound of the shouts of a large multitude.

distance between God and man occasioned by sin. Here again the cloudy pillar descended, and the Lord talked with Moses "face to face, as a man speaketh unto his friend." Encouraged by this gracious condescension, Moses offered up an earnest prayer, partly for the people, and partly for himself — a prayer which we may regard as shadowing forth, in an eminent degree, the intercession of Christ. For the people, Moses entreated the continuance of the Divine presence, and received that cheering promise, "My presence shall go with thee, and I will give thee rest." For himself, Moses said, "I beseech thee, show me thy glory;" in reply to which the Lord declared that it was impossible for any man to see His face (or the full effulgence of His glorious nature), and live; but, He added, "it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, while I pass by; and I will take away mine hand, and thou shall see my back parts; but my face shall not be seen." (Exod. xxxiii.) At the same time, the Lord commanded Moses to hew two tables of stone, like the first, and to bring them up with him in the morning, when he should again present himself before the Lord at the top of the mountain. Accordingly, on the following morning, Moses took the two tables of stone, and repaired to the sacred summit. Here ensued, in the first place, a solemn pronunciation of the name of the Lord (Exod. xxxiv. 6, 7.), by which Moses was permitted to hear an express declaration of the Divine goodness, although he was not able to behold a full display of the Divine glory; and this proclamation was followed by a lowly supplication on the part of Moses, entreating pardon for the people's sin, and the continuance of the Divine favour towards them. In answer to this prayer, the Lord graciously renewed His covenant with the people; insisting especially upon their resisting future temptation to idolatry, such as would arise from their contact with the people of Canaan, and upon the observance of certain portions of the law which had recently been delivered. "And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he neither did eat bread nor drink water. And He (God) wrote upon the tables the words of the covenant, the Ten Commandments." Here was the great seal of pardon, or proof that God had forgiven the trespass of the people; just as now His writing the law upon the heart by the Holy Spirit is the broad seal and proof of our restoration to Divine favour, or

the acceptance of our persons for the Redeemer's sake. (Exod. xxxiv. 1—28.)

When Moses returned from this second sojourn of forty days on the summit of the mount, he found no idol among the people; the chastisement which they had suffered had produced its designed effect, and the Israelites had remained firm in their allegiance to their Divine King. On this occasion, it was observed that the skin of Moses' face shone with a remarkable splendour, which was, doubtless, a reflex of the Divine glory. (Exod. xxxiv. 29—35.) So great, indeed, was the lustre of his countenance that Aaron and the people were at first afraid to approach him; but, at length, encouraged by his summons, they came so near as to receive from him the instructions with which he had been charged. "And till [or rather, and when] Moses had done speaking with them, he put a veil on his face" (ver. 33.), which he laid aside whenever he went in before the Lord, to speak with Him, and resumed on his return. (Exod. xxxiv.) This veil was used, according to a learned Jewish expositor (Dr. Kalisch), "evidently as a symbol of deep and undivided reflection, such as behoved him who had been deemed worthy to experience the awful splendour of the Almighty." But although, as might have been the case, the veil served this purpose, we have the warrant of inspired authority for saying that it also served another end still higher. We read in 2 Cor. iii. 13., that "Moses . . . put a veil over his face that the children of Israel could not steadfastly look to the end of that which is abolished;" or, as Dean Alford translates the passage, "Moses placed a veil on his face, in order that the sons of Israel might not look on the termination of the transitory." "Moses spoke to them," adds the same expositor, "*without* the veil, with his face shining and glorified; *when he had done speaking*, he placed the veil on his face; and that, not because they were afraid to look on him, but that they might not look on to the end, or the fading of that transitory glory; that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes . . . . The narrative in Exodus . . . implies that the brightness of Moses' face had place, not on that one occasion only, but throughout his whole ministry between the Lord and the people. When he ceased speaking to them, he put on the veil; but whensoever he went in before the Lord to speak to Him, the veil was removed till he came out, and had spoken to the Israelites all that the Lord had commanded him, during which speaking they saw that his face shone, and after which speaking he again put on the veil. So that the veil was the symbol of concealment and transitoriness:

the part revealed they might see; beyond that they could not; the ministry was a broken, interrupted one, but its end was wrapped in obscurity."

After these things, Moses proceeded to recite to the people the Divine instructions which he had received concerning the structure and furniture of the Tabernacle. Bezaleel and Aholiab, who had been divinely designated and qualified for the construction of the sacred edifice, immediately entered upon the execution of the work; which was amply supported on the part of the people by voluntary contributions of materials. At length, on the first day of the second year after the departure from Egypt, the Tabernacle was reared, and Aaron and his sons were consecrated to their office. The first solemn act of Aaron was that of making an offering for himself and for the people; and on this signal occasion "there came a fire out from before the Lord, and consumed the burnt offering and the fat; which when all the people saw they shouted and fell on their faces." (Lev. ix. 24.) This fire was rightly esteemed sacred; and it was provided that it should be perpetually maintained, for the purpose of offering sacrifice and burning incense, distinct from all other, or common fire. Not long afterwards, two of the sons of Aaron — Nadab and Abihu — wantonly presumed to burn incense with common, or "strange" fire; "and there went out fire from the Lord and devoured them; and they died before the Lord." Aaron submitted to this chastisement with reverent silence; and the people were forbidden by Moses to show any signs of mourning. It has been thought that this profane act was committed under the influence of intoxication; since the record of it is immediately followed by a statute prohibiting to the priests the use of wine or strong drink, whenever called to officiate in the Tabernacle. (Lev. x. 1—11.)

### Elementary and General Questions.

255. How was Moses employed during his first forty days' absence on the mount?

256. What took place in the camp at that time? Relate the particulars of this transaction.

257. Describe the conduct of Moses on this occasion. How did it succeed?

258. What occurred to Moses during his second sojourn of forty days on the mount?

259. What did God in token of His pardon of the people's sin?

260. At what time was the Tabernacle complete, so that its appointed services began?

261. What was the first solemn act of Aaron after his consecration, and with what result?

262. Mention the sin of Nadab and Abihu, and their punishment.

ADDITIONAL QUESTIONS.

263. What were possibly, according to the best interpretation, the views and intentions of the Israelites in the matter of the golden calf?
264. What were the results of this act of idolatry?
265. Repeat Exodus xxxiv. 6, 7.
266. Give the exact history of the Veil of Moses. What is its symbolical import? Read correctly Exodus xxxiv. 33. Repeat and explain 2 Cor. iii. 13.

## CHAPTER XVI.

### THE THEOCRACY. — CIVIL LAWS.

IN order to a correct understanding of the Mosaic Institutes, in themselves and in their relation to each other, we must always bear in mind the fact that the constitution which Moses was commissioned to establish was, in the full and best sense of the expression, a Theocracy, — i. e. a government in which the Lord Himself was acknowledged as King, or Head of the whole body politic, to whom all persons, together with all civil offices, acts, and institutions, were directly subordinate.

This Theocracy was engrafted on the patriarchal government, as modified by the growth of families into tribes; which, however, it did not destroy or supersede. As subjects of Jehovah, the Israelites were still divided into twelve tribes; and, although one tribe was taken for the service of the sanctuary, still the number twelve was preserved by the division of the tribe of Joseph into two (Ephraim and Manasseh). The subdivision of the tribes into leading families, which had already taken place, was likewise retained. So that, in the kingdom of Jehovah, the rulers of the tribes, and the elders or heads of houses, were the natural representatives of the people, forming a lower estate of the realm. During the life of Moses, certain subordinate officers (Shoterim) also possessed such consideration that they are frequently mentioned together with the elders (heads of families) and princes (heads of tribes). (See Num. xi. 16.; Deut. xvi. 18., xx. 6—9., xxix. 10., xxxi. 28.) In addition to these natural heads and representatives of the people, Moses appointed, as we have already seen, for the better administration of justice, certain rulers of thousands, of hundreds, of fifties, and of tens, — with an appeal lying from the lower of these officers to the higher, and ultimately to himself, or, afterwards, to the High Priest. Every tribe accordingly possessed its judges, officers, heads of families, and prince or

chief ruler. The judges attended to the administration of justice. The officers kept the genealogies and public archives.* To the heads of families, and the princes, belonged the general supervision of affairs, with the oversight of judges and officers.† Assembled together, these rulers formed the council, or diet, of the tribe. (Judges, xx. 12—14.) And when the rulers of all the tribes were convened they formed the great council, or general Diet, of the nation.

But these parties formed only the executive power in the state; they had nothing to do with sovereign and legislative authority. For this we must look to the Theocracy; the nature of which we now proceed more particularly to consider. Jehovah was the King or Head of the state, the fundamental law of which was obedience to this invisible sovereign. The Lord, the Eternal God, maker of heaven and earth, is by no means represented in the writings of Moses as *a mere national Deity*, but He is distinctly set forth as *the national King* of the Jews. This great King may be considered as having reared His palace, and having appointed the servants and ceremonies of His court, when He gave directions respecting the Tabernacle, the priests and Levites, the sacrifices, and other religious rites. The representatives and officers of this Sovereign were those persons whom He raised up and commissioned for the declaration or execution of His will, as Moses, Joshua, the Judges, and the Prophets. Idolatry was high treason; and the peculiar honour which the Almighty put upon the Israelites, when He took them as His own people, involved the necessity of their careful separation from all idolatrous nations,—a separation essential to the accomplishment of the great design of their selection, which was the preservation and propagation of true religion in the world. At the same time, not only was the civil law engrafted on the moral, but the moral law itself was incorporated in the laws of the realm. Canaan was the property of the great theocratic King, which He delivered into the possession of the Israelites, on condition that they should give Him back two-tenths. (1 Chron. xxix. 15.; Lev. xxvii. 30—38.; Num. xviii. 21, 22.; Deut. xii. 17—19., xiv. 22. 29., xxvi. 12—15.) And not only did the Lord claim to be the King of

* Whence, probably, are derived certain particulars of history not found in the books of Moses. (1 Chron. iv. 21—23. 39—45., v. 10. 19—22., vii. 20—24.)

† After the conquest of Canaan all these magistrates were distributed in the cities, with jurisdiction over the surrounding country. (Deut. xxv. 1—8., xix. 12., xxii. 15., xxv. 7. 9.; Judges, viii. 14., ix. 3. 6., &c., xi. 5.; 1 Sam. viii. 4., xvi. 4.)

the Israelites, but He caused them as it were to elect Him to this office. (Exod. xix. 4—8. comp. Judges viii. 23.; 1 Sam. viii. 7., x. 18., xii. 1.; 1 Chron. xxix. 23.) So that the Israelites were thus, as a nation, the covenant people of Jehovah; and it was distinctly understood that national prosperity or adversity would follow, in the way of reward or punishment, upon obedience or disobedience to His declared will.

We may here pause to notice, in the words of Dr. Kalisch, the difference between this true Theocracy and others. "The Israelites were not the only people who had a theocratical form of government; the Egyptian kings also pretended to rule in the name and as the representatives of the gods, and so even at present the monarchs of Persia and Thibet. But these theocracies had, and have, no influence on the character and position of the people; the monarchs assumed their presumptuous titles only to raise themselves and to degrade their nations. The heathen theocracies were, therefore, but other names for the most absolute despotism, and sources of the grossest abuse and the darkest superstition; whilst the Hebrew Theocracy had an immediate and ennobling influence upon the citizens, whom it elevated into the rank of priests, and who all enjoyed the same political and religious privileges. It consisted merely in the one elevating idea that God, invisible, omniscient, and eternal, hovered over the people; that the king* was but the first servant of the Lord; and that both the people and the king had to render account for all their deeds before His supreme tribunal. The Hebrew Theocracy was thus also widely different from a hierarchy, or government of priests, who had, constitutionally [i. e. in the Jewish constitution] no political power whatever. The tribe of Levi furnished merely the priests, not the judges and kings, nor even necessarily the prophets; it was not in the exclusive possession of the knowledge of the Law, and could not therefore acquire any dangerous spiritual ascendence: it was, on the other hand, the only tribe which obtained no landed property, and it was thus deprived of the chief means of gaining material influence. How different was all this in the Egyptian caste of priests!" †

We have already glanced at the fact that the fundamental laws of this Theocratic State were declared in the Ten Commandments, which contain the principles of religious and moral duty; and that, in this instance, civil and moral laws were blended

* The kings, when afterwards appointed, were only the vicaroys of Jehovah. This will be considered in its proper place.

† Commentary on Exodus xix. 5.

together in one code. But this fact is one of great importance, and deserves special attention.

It is in perfect keeping with the relation of Jehovah to the Israelites as their national Sovereign, that the moral law holds also the place of a civil institute; and indeed these two positions involve each other. But there is sometimes a confusion of thought on this subject; and the reader will do well to attend to the following judicious observations of a recent writer, by which that confusion, with many consequent errors, may be avoided. "The specific difference between the Mosaic law regarded as a national constitution, and every other that is known to have existed, consists, not in its religious character, taken by itself, nor again in any peculiarity of its civil enactments, remarkable as some of these were, but in the complete fusion which it presented of civil and religious government. The system under which the Jews were placed was a visible, external Theocracy. When God took the people into covenant with Himself, He became their God not only in a religious, but in a national sense; He became not only the object of their worship, but their King. The same Lawgiver framed both the civil and religious code of the nation; the same volume of inspiration which instructed a Jew in his duty towards his Maker, contained also the charter of his national privileges. Moreover, God not only delivered to the nation the law by which it was to be governed, but charged Himself with the administration of that law; executing its sanctions of reward and punishment by an immediate exercise of almighty power. These sanctions, as expressed in the books of Moses, were exclusively temporal. The religion, therefore, of the pious Jew was not only a religious, but a national, sentiment; it was loyalty as well as religion. To worship other gods besides Jehovah, was not only a sin, but a crime; a crime *læsæ majestatis*, or of a treasonable character, and as such visited with death. The ideas expressed by the terms sin and crime*, between which human legislators know so well how to distinguish, were, under the Jewish polity, perfectly interchangeable. . . . . In ordinary political legislation, the insertion of the moral law is obviously out of place, and is never attempted; but the Divine Lawgiver of the

* It may be well to point out to the younger readers of this History the difference which subsists between the three terms, SIN, CRIME, and VICE. *Sin*, as such, is an offence against God; *crime* is an offence against society; *vice* is a personal fault, an injury of one's self. Now crimes and vices are contrary to the Divine law; and, therefore, although it is not true that every sin is a crime or vice, or that every vice is a crime, or every crime a vice, yet it is true that every crime and every vice is a sin.

Jews entertained ulterior purposes, and the national constitution of the Jews was, in this as in other instances, framed in reference, and subordination, to the one great object of preparing the way for the advent of the Saviour." *

We have already seen that, under the Mosaic code, idolatry was regarded in the light of treason; and, on the same principle, blasphemy, false prophecy, profanation of the Sabbath, and witchcraft were made capital offences; while even disrespect towards elders, judges, and parents was visited with severe punishment, because these superiors were regarded as being, to a certain extent, representatives of God. In fact, as it has been well observed, under the Jewish constitution every law, however unimportant in appearance, assumes the dignity of a precept commanded by the Eternal King, and its transgression is a violation of His sovereignty.

The Mosaic laws between man and man are directly founded on the principle "Thou shalt love thy neighbour as thyself," a principle subordinate only to that of the supreme love of God, from which it flows. Hence the laws for security of property, and especially those for the safety of the person; the Mosaic code treating offences against property with greater clemency than some other codes, but visiting offences against the person with more severity. Hence also the laws against private revenge. (Lev. xix. 18.; see also, concerning strangers, Lev. xix. 34., and concerning enemies, Exod. xxiii. 4, 5.) Death for wilful murder was solemnly enacted (Exod. xxi. 14.); but a provision was made for the protection of unintentional homicide by the appointment of six cities of refuge, namely, Kedesh, Shechem, and Hebron on the one side of the Jordan, and Bezer, Ramoth, and Golan on the other. (Josh. xx. 7, 8.) Some one of these cities was within easy reach from any part of the country; the roads leading to them were kept in good repair; and way-marks directed the traveller at every point where he was liable to mistake his road.† Many provisions were made against unchastity and impurity; against cruelty towards animals (Lev. xvii. 13, 14.); against disobedience to parents or magistrates (Deut. xvii. 12., xxi. 18—21.); in favour of the poor (Deut. xv. 7—11., xxiv. 10.; Lev. 25.); for the protection of day-labourers (Lev. xix. 13.; Deut. xxiv. 14, 15.; comp. Matt. xx. 8.; Jer. xxii. 13.; James v. 4.); and in favour of poor

* Litton's Bampton Lectures, Lect. i. 6.

† Such being the general nature of this institution, and such the several circumstances connected with it, the whole well claims to be regarded as a lively emblem of Christ, the true Refuge of the soul.

gleaners after the harvest in a rich man's field. (Deut. xxiv. 19—21.; Lev. xix. 9, 10., xxiii. 22.)

The civil law delivered to Moses, and by him prescribed to the people, was complete; it was adapted to its purpose and to the wants of the people, without alteration or addition, from age to age. Hence amongst the Jews there was no continuous legislation, and therefore no legislative body,—no machinery for legislation, for the abrogation of old laws or the making of new ones, as among other people; there was only an executive for the perpetual application of laws once enacted. In this respect the Jewish constitution was unique; and this unlikeness to other institutions, if duly examined, will be found to constitute one mark of its Divine origin.

ELEMENTARY AND GENERAL QUESTIONS.

267. Describe the Jewish Theocracy in general.
268. What was its fundamental law?
269. What principle lay at the root of the Mosaic laws between man and man?
270. Name the cities of refuge.
271. Describe their use; and give some particulars concerning the way of access to them. How do they appear as an emblem of Christ?

ADDITIONAL QUESTIONS.

272. Describe, more particularly, the features of the Theocracy.
273. What relation did the Jewish Theocracy bear to the patriarchal, and tribal, constitutions?
274. State some points of difference between the true Theocracy of the Jews, and false heathen theocracies.
275. How did this Theocracy differ from a hierarchy?
276. Explain the principle on which the moral and civil laws are blended together in the Mosaic code.
277. Point out the difference between sin, crime, and vice.

---

## CHAPTER XVII.

### THE RELATIONS AND OFFICE OF THE MOSAIC RITUAL.—ITS CHARACTER, AS SYMBOLICAL AND TYPICAL.

(Exod. xx.—xl.—Leviticus.)

WE have already seen that, according to the spirit of the Mosaic institutions, the whole course of Jewish life was regarded as subsisting under the provisions of a national covenant; a covenant which had involved a voluntary compact, on the part of the people, with Jehovah as their sovereign and lawgiver;

while, on the part of God, this relationship was not only voluntary, but was set forth as an act of free favour, following upon the original act of grace in His choice of Abraham and his posterity as a people peculiarly His own, and upon the wonderful preservation of the Israelites, including a course of miraculous deliverances, by which Jehovah manifested Himself as their Almighty friend and benefactor. On these acts of special favour, combined with a declaration of His authority as the Supreme Being, Creator of heaven and earth, the Lord founded His claims of loving and dutiful obedience on the part of His chosen people, to the honour of His holy name. The Israelites were commissioned to receive the progressive revelation of His will, and to develope the religious life, or a life of intelligent faith and godliness, in contradistinction to the corrupt life of the idolaters by whom they were surrounded, so as to become a good seed, or leaven, among the nations, and eventually to be the means of establishing the kingdom of God throughout the world. They were appointed to be themselves trained up in the knowledge and love of God, to receive perpetually increasing light, and at last to give a spiritual reception and welcome to the Messiah (who should be the seed of Abraham according to the flesh), and to be the instruments of propagating the message and power of the Gospel among all nations.

The Moral Law, as we have seen, penetrates, and is incorporated with, the body of social and civil laws which Moses was commissioned to promulgate; and with these again is mixed up an elaborate system of rites and ceremonies for the regulation of public worship, and of that which may be termed the outward form of the religious life. And it is obvious that one immediate end of the Mosaic ritual was to assist in maintaining the relation of Israel to Jehovah as their covenant God and their national Sovereign, and to develope this relation in its consequences and results. It was also a part of its design to preserve the people from injurious contact with heathen nations, holy to the Lord.

This subject demands close attention: and especially we must carefully observe the place which the Decalogue occupies in the Mosaic system, and the relation in which it stands to the ritual, or body of Jewish rites and ceremonies. The Decalogue then, (the Ten Words, Ten Commandments,) does not form the basis of the covenant, which, as has already appeared throughout the course of history, was founded on the Divine promise, and the spirit of which was love;—but it was superadded to this covenant, or, as it were, wrought into its texture,—as a directory or rule of life, and as a restraint upon those

sins into which, contrary to the spirit of the covenant, the Israelites were prone to fall,—and hence, again, as a means of convincing them of guilt, and teaching them rightly to value those ceremonial institutions which were established for the symbolical removal of guilt,—while at the same time it might serve to disclose to them the fact that these institutions were insufficient for the real removal of guilt, and that, if something else besides personal repentance were needful for the procuring of acceptance with God, it must be something better than the blood of animals, or any outward ordinance whatever. And thus, in short, it prepared the mind and heart for Christ. "The law," says Fairbairn, "perfect in its character, and perpetual in its obligation, formed the groundwork of all the symbolical services afterwards imposed; as was clearly indicated by the place chosen for its settled position. For, as the centre of all Judaism was the Tabernacle, so the centre of this again was the Law; the ark, which stood enshrined in the Most Holy Place, being made for the sole purpose of keeping the two Tables of the Covenant. So that the reflection could hardly fail to force itself on all but the most carnal and unthinking of the worshippers, that the observance of this law was the great end of the religion then established. Nor could any other use be imagined, of the strictly religious rites and institutions, which so manifestly pointed to this law as their common ground and centre, than—either to assist as means in preserving alive the knowledge of its principles, and promoting their observance,—or as remedies to provide against the evils naturally arising from its neglect and violation." But these remedies were obviously inadequate, and ought to have been so regarded. "For what just comparison could be made between the forfeited life of an accountable being and the blood of an irrational victim? or between the defilements of a polluted conscience, and the external washings of the outward man? Surely, the enlightened conscience must have felt the need of something greatly more valuable to compensate for the evil done by sin, and must have seen in the existing means of purification only the temporary substitutes of better things to come." Such was the design of the whole law, moral and ceremonial, under the Mosaic dispensation. But this design was frustrated by those who rested in the outward ordinances, perversely regarding the observance of them as the ground of their acceptance with God, and overlooking the fact that the covenant was founded on the Divine promise, which, being met by faith, would tend to produce its own spirit, the spirit of love, in the believer. The condition of those believers, under the Mosaic dispensation, if compared with that

of believers under the Christian economy, was a state of comparative restraint and bondage; but then it was "not the bondage of slaves and mercenaries, which belonged only to the carnal, as opposed to the believing, portion of the Church, but the bondage of those who, though free-born children, are still in nonage, and must be kept under the restraint and discipline of an external law." — Such then was the moral law as proclaimed in the Ten Commandments, in itself, and in its relations to the covenant promise, and to the Mosaic ritual. In itself it was a perfect summary of duty towards God and towards man; in its relation to the covenant promise, and as itself forming a part of the Mosaic covenant, it was supplemental; and in its relation to the Mosaic ritual, it was partly the subject of its symbolical teaching, and partly that for failure in regard to which the ceremonies provided a symbolical remedy, while they left the intelligent and pious worshipper to look forward to a more effectual remedy yet to be disclosed.

Concerning the relation, or at least the outward resemblance, of certain Mosaic ceremonies to those which were practised, with a widely different meaning, by some of the surrounding nations, the following remarks of a modern Jewish writer are worthy of regard. "In the Mosaic institutions, we must clearly distinguish between the external symbolical form and their internal character. It is true, the former frequently coincides with that of pagan religions; and this was natural, from the course of the universal development of mankind, and from the condition of the Hebrew nation in particular. The vocation of the people of Israel did not imply a transplanting from the soil of its time into another later period; not a magical and miraculous uprooting from every connection with the world and with nature; no leap over the stages of development inherent in the nature of the human race; but a training of the people, which yet was entirely to remain a nation of its own time, and which was subject to the general laws of human progress. Perfectly different is the relation in which the internal character of the Mosaic rites stands to those of heathen antiquity. Paganism is natural religion, deification of nature in its whole extent; its basis is pantheism. If the idea of the unity of the Deity sometimes breaks through as a dim and vague notion, it implies no personal Being with self-consciousness and self-activity, but something impersonal; it soon dissolves itself again into an infinite multiplicity of gods, the mere personification of the various powers of nature. Above all moral government stands the necessity of nature, the Fate to which gods and men must bend: the highest moral perfection at which man can arrive is

the completest resignation under the iron rule of necessity; the barren, gloomy virtue of the Stoic is the culminating point of heathen ethics; a passive identification with Fate, or the natural course of events, is the ideal of a pagan sage. But the God of Israel is absolutely *one;* spiritual, perfectly and thoroughly personal, no abstract notion, but a concrete Being, as evidently existing as the human soul which He has bestowed. . . . He is not identical with the world; He is its framer; the universe is subjected to Him, and obeys His will; it is merely ordained to proclaim His might and His glory; it is a witness of His omnipotence, but not the entire emanation of His power. He has created the world, and has thereby lost no particle of His boundless might; He pervades the universe, and His spirit is yet one and undivided. He covers Himself with light as with a garment, and stretches out the heavens like a curtain. But even if the heavens vanish away like smoke, and the earth decays like a garment, His glory will exist through all eternity."*

As to the inward character or meaning of the Mosaic ritual, it can only be rightly regarded as *symbolical* and *typical;* symbolical, i. e. representative of some present truth or spiritual reality; and typical, i. e. prophetically symbolical, foreshadowing some future truth or fact, not to be apprehended without deep insight, or even destined to await some further revelation, or some onward progress of events, in order to its complete development. Let this distinction between a symbol and a type, and the relation of the type to the symbol, be carefully observed; for there has been much confusion of thought on this subject, leading to many mistakes. "In so far as the institutions of the Mosaic dispensation were typical, they carried a reference, of course, to the dispensation of the Gospel, they were prophetic symbols of better things to come. But this evidently presupposes and implies that, in another and a more immediate respect, they were symbols, forming, as they did, the component parts of an existing worship. They were simply, in their own nature, *religious* symbols, that is, outward representations of divine truths, belonging to the religion with which they were connected; and only from being this could they become, in their prospective reference, *prophetic* symbols of what was afterwards to appear in the Gospel. . . . There, therefore, in that fundamental, internal harmony and agreement, we are to seek for the resemblance which constituted the relation between type and antitype. So that the symbolical institutions of Moses

* Kalisch, *Commentary on Exodus*, 12. The same views are forcibly stated in Bähr's *Symbolik*.

shall appear, when properly understood, as manifestations of Christ's truth in a lower and earlier stage of existence, the curiously wrought bud, which contained within its sacred folds every essential principle and relation which was afterwards to expand, in the work and kingdom of Christ, into full blossom and fruitfulness. . . . The ascription of a typical or Gospel reference to the transactions and symbols of Old Testament history, proceeds, when properly understood, on the ground, not of a double sense, but of such a connection existing between the earlier and later dispensations of God, that the ideas or principles brought out in these events and institutions on the floor of carnal and earthly things were designed, while still retaining the same sense, and only viewed in that sense, as prophetic intimations of the future purposes of Heaven, to point to other things of a spiritual and heavenly nature, in which a far higher development was to be given to the same ideas and principles." In short, "the typical is not a different or a higher sense, but a different or higher application of the same sense."

"On the limited scale of earthly and perishable things, in the construction of a material Tabernacle, and the performance of bodily services connected with it, there was a plain and sensible exhibition of those truths and principles, which were in the fulness of time to be developed on the grand scale of a world's redemption from sin and hell by the prevailing mediation of Christ. In that pre-arranged, though limited and imperfect, exhibition of the fundamental ideas and relations of the Gospel, stands the real nature of its typical character." "Just as the child is prepared for apprehending the outlines and proportions of the globe by seeing them traced before him on maps of a few spans long, or, as in learning the properties of figures, which his eye can take in at a glance, he becomes familiar with the laws and principles which regulate the movements of the material universe, so the church of the Old Testament, in handling the fleshly ritual of Moses, had her mind familiarised to the elements of all Divine truths and wisdom; the great lines and features of God's everlasting kingdom were there presented in a form which could be grasped by the hand, on a scale of things which could be scanned by the eye of a spiritual babe; and with every essential principle and idea he had already imbibed, only transferred from things fleshly and temporal to things heavenly and eternal, he might have been translated into the kingdom of God's dear Son. Thus were the members of the Jewish church under the rudiments of the world; receiving, as from the hand of a schoolmaster, and in reference to objects easily known and understood, that elementary instruction, that acquaintance with

first truths and principles, which might best prepare them for apprehending the sublime realities of the Gospel."

The application of these principles to the details of the Mosaic ritual will be seen as we proceed. Only here let it be observed, in the language of the same author, that "the existence and meaning of particular types are to be ascertained, not from the light possessed by the ancient worshippers concerning their prospective fulfilment, but from the light thrown on them by the great truths and realities of the Gospel." "It may well be doubted, if, in the case even of the most favoured worshippers, the mere symbolical institutions of worship could be any further serviceable, as means of instruction, than that through them were continually brought out, and impressed upon the mind, certain great ideas and principles respecting the condition of man, sin and holiness, the purposes and character of God, as connected with the final deliverance and well-being of His people. Believers must have felt that the ideas and principles in question were but feebly and inadequately provided for in the outward and carnal services of the worship then established, and must consequently have expected a much loftier exhibition of them in the age to come,—though by what precise objects and events they could not properly understand, at least not till prophecy had uttered some of its more lucid and circumstantial predictions." "It was only with the commencement of the Gospel that the clear light began to shine upon the church, and that the long-concealed mystery of God was made manifest; the things which concerned the work of salvation having been hitherto wrapped in comparative darkness, and scarcely so much as entering into the imagination of men in their proper greatness and magnitude. (1 John ii. 8.; Rom. xvi. 25, 26.; Col. i. 27.; 1 Cor. ii. 7—10.) Hence the most important and precious ordinances before the coming of Christ were only as shadows of the sublime and living realities presented in the Gospel (Col. ii. 17.; Heb. viii. 5.); and the most eminent in spiritual light and privileges before, were inferior to the comparatively little, and less distinguished, members of Christ's kingdom. (Mat. xi. 11.) The Messiah himself is the beginning and the end, the heart and centre, of the whole scheme of God for the salvation of man; the glorious object for whose coming every true child of God waited and longed, — to whose person, work, and kingdom all the prophets gave witness,—and on the ground of whose prevailing mediation, foreseen and calculated on, all forgiveness of sin and gifts of grace had from the first proceeded. In Christ, therefore, and the things of His salvation, every principle and purpose of the Divine mind respecting the

people of God terminates and is made perfect: these may be said to be the highest, and indeed the only, good for sinful men, because on them, from first to last, everything is made to depend; and as all that concerns a fallen world dates from the fatal transgression of Adam, so all that concerns a restored world has at once its rise and consummation in the perfect work of Christ, the second Adam.*

It can scarcely need to be observed that the ceremonies, which were as symbols faintly representing Gospel truth, or as types foreshadowing the coming of Christ, were designed to cease, when that Gospel was fully proclaimed testifying of Christ already come. "Before Messiah's coming the ceremonies were as the swaddling bands in which He was wrapped; but after it they resembled the linen clothes which He left in the grave. Christ was in the one, not in the other." †

ELEMENTARY AND GENERAL QUESTIONS.

278. The Mosaic ceremonies were *symbols*, or representations,—of what?

279. They are also to be regarded as *types*, i. e. prophetic symbols, signs foreshadowing things future. As such, to whom and to what do they point?

280. Who is it that, in His person and work, forms the great substance and centre of Divine Revelation?

281. Repeat Col. ii. 17.; Heb. viii. 5.; Mat. xi. 11.

282. Repeat also 1 John ii. 8.; Rom. xvi. 25, 26.; Col. i. 27.; 1 Cor. ii. 7—10.

ADDITIONAL QUESTIONS.

283. What peculiar relation did it please God to establish between Himself and the Israelites as a nation?

284. What was the foundation, or basis, of this Covenant?

285. What was its design?

286. In this Covenant, what place must we assign to the Decalogue or Ten Commandments?

287. What ends were proposed by the Mosaic Ritual, or body of rites and ceremonies?

288. Describe the relations of that Ritual to the Moral Law.

289. Compare the condition of enlightened and pious believers under the Mosaic economy with that of faithful Christians.

290. State the essential difference between the Mosaic ceremonies and those heathen rites which most nearly resemble them.

291. Describe the Mosaic ceremonies as to their inward character or significance.

---

* On this whole subject, see Fairbairn's *Typology of Scripture* (to which this chapter and some of the following are largely indebted); and Litton's *Bampton Lectures, on the Mosaic Dispensation considered as Introductory to Christianity.*

† *Bell on the Covenants*, quoted by Fairbairn.

292. What do you mean when you say that these rites were symbolical?
293. How, and to whom, are they typical?
294. When we speak of them as typical, do we ascribe to them, strictly speaking, a double sense?
295. How did the state of the Jews under the law resemble a state of childhood?
296. How far is it likely that what we may now call particular types were capable of being understood as such by the ancient Jews?

---

## CHAPTER XVIII.

### Mosaic Ritual.—The Tabernacle.

(Exodus xxxvi.—xl.

One place was set apart as exclusively sacred for the legitimate celebration of the Mosaic ceremonial worship. This was the Tabernacle (i. e. dwelling, habitation = house, Deut. xxiii. 18.; Josh. ix. 23.; Judges xviii. 31.)— the Tabernacle of Testimony or of Witness (i. e. of the two Tables of the Law, which bore testimony to the will and holiness of God, and therefore also to the sinfulness of the people), —the Tabernacle of Meeting (i. e. of communion between God and the people). This Tabernacle stood in the midst of the people; it contained no image, or representation of the Deity, but only a spot peculiarly sacred to the manifestation of His presence and the declaration of His will; in which Most Holy place stood the ark, containing the Tables of the Law, and covered with the Mercy Seat, the throne of the merciful Jehovah. This Tabernacle was afterwards succeeded by the Temple; which was constructed on the same divinely appointed plan, and bore the same relation to the houses of the Jews in Canaan as that which the Tabernacle bore to their tents in the wilderness.

As a *symbol*, the Tabernacle (or Temple) may be regarded as representing the presence of the One, invisible, holy God, and that communion between Him and His people which, in its prescribed use, it was adapted really to be a means of maintaining. As a visible sacred structure, standing in the midst of the Israelites, it was, doubtless, a great aid to their weak and imperfect apprehension of the spiritual existence and presence of the Most High; while the Tables of the Law, enshrined in its innermost recess, may have assisted in promoting a

right moral disposition and feeling on the part of the worshippers, and, at the same time, the Mercy Seat may have encouraged the penitent with the hope of pardon.* As a *type*, it is doubtless to be considered as foreshadowing Christ, — incarnate Deity, "God manifest in the flesh," reconciling man to Himself; Christ, in whom "dwelt all the fulness of the Godhead bodily," when He came and "dwelt (i. e. tabernacled) among us." (1 Tim. iii. 16.; Col. ii. 9.; John i. 14.; see also John ii. 19.) Hence it becomes also a type of the church, or body of true believers, who are the Temple of the living God. (See 1 Tim. iii. 15.; Eph. ii. 22, 23.; 1 Cor. iii. 9.; vi. 19.; Eph. iii. 17.; 1 Peter ii. 5, 6.) This typical significance of the Tabernacle is heightened when we remember that it was consecrated with the anointing oil, emblematic of the Holy Spirit. (See Acts x. 38.; 2 Cor. i. 20.; 1 John ii. 20.)

The following are the details of the sacred structure, according to the pattern shown to Moses in the Mount.

The Tabernacle was surrounded by an oblong rectangular open space, lying from east to west, about 150 feet long by 75 broad. This space, THE COURT OF THE TABERNACLE, was enclosed by curtains suspended from silver rods, which rested on silver hooks attached to the capitals or pillars of posts of acacia wood. These pillars were seven and a half feet high; they were furnished at the bottom with brazen sockets, and had their capitals overlaid with silver. They were fifty-six in number; namely, ten at each end (eastern and western) and twenty at each side (northern and southern), the corner pillars being counted double. The entrance, thirty feet broad, was at the eastern end, between the four middle pillars, from which was suspended a rich curtain of fine twined linen, embroidered with figures in blue, red, and crimson, which, when drawn up, left three spaces for ingress and egress (Exod. xxvii. 7—19.; xxxviii. 9—20). To this court all Israelites had access.

About the centre of the court, opposite the entrance, stood an altar, commonly called THE BRAZEN ALTAR, or ALTAR OF

* The Jewish view of the symbolical meaning of the Tabernacle, as given by Dr. Kalisch, is as follows: — "The Tabernacle was an external but holy symbol of the presence of God among the Israelites, and the place from whence God promised to meet, and to grant His future revelations to, Moses and the people, and where the Decalogue, as the witness of the Divine covenant, was preserved. . . . The utensils of the Holy of Holies typify [he means, symbolise] the descending of God to man; those of the sanctuary and the court the rising up of man to God; and thus the whole structure admirably represents the mutual love of God and Israel." — *Introductory Note to Exodus* xxv.

BURNT OFFERINGS. This was a hollow vessel, made of acacia wood overlaid with brass, five cubits* long, five broad, and three high. The upper part (if not the whole) of this vessel, or chest, was filled with earth, and covered with a brazen grate, on which the fire was kindled.† The corners terminated at the upper part, in four square projections, called the *horns* of the altar. At the four corners of the altar were four rings of brass, through which were passed two poles or staves of acacia wood, overlaid with brass, which were employed for transport. Some suppose that there was an ascent to the altar, consisting of an inclined plane on the south side, made of earth; but others think that the officiating priests stood on the ground. (Exod. xxvii. 1—8.; xxxviii. 1—7. 20, 23.) For the service of the altar were provided pots or urns for removing the ashes, fire-shovels, basins, and three-pronged flesh-hooks, all of brass. (Exod. xxxvii. 3.; xxxviii. 3.) This altar, being appropriated to the offering of victims slain in sacrifice, was *symbolical* of the first friendly meeting of the merciful God with sinful, penitent, man. And accordingly, in its highest meaning, it was *typical* of reconciliation as effected by the blood of Christ.

Between the Altar and the Tabernacle (perhaps not quite in a straight line, but a little on the south) stood a BRAZEN LAVER, or large (probably round) basin, in which the priests washed their hands and their feet when they were about to officiate. It rested on a brazen base. This Laver was constructed of the metal contained in brazen mirrors, presented for this purpose by the women who assembled at the door of the Tabernacle. (Exod. xxx. 18, 40.; xxxviii. 8.) It can hardly be doubted that the ancient Israelites regarded the act of washing in this basin as *symbolical* of moral purity or holiness; and we may certainly contemplate it as *typical* of the purifying or sanctifying influences of the Holy Spirit (Exod. xxx. 20.; Ps. xxvi. 6.; Heb. x. 22.; Eph. v. 26.; Titus iii. 5.)

The position of the Tabernacle was, perhaps, at the extreme west end of the court; but Josephus says that it was in the middle; while Philo describes it as at an equal distance of twenty cubits

* The cubit, of six palms or hand-breadths = 1 foot 9·888 inches, i. e. nearly 22 inches: so that 5 cubits = about 9 feet; 8 cubits = about 5½ feet.

† Otherwise thus described: "This altar had a border, and under it a grate of network of brass,—according to some, to serve as a kind of bench or step for the officiating priests,—according to others, more probably in order to receive whatever might fall from the altar, and, as the network might have been very close, coals or wood were caught by it, and ashes only fell through."—KALISCH, *on Exod.* xxv.

from the north, south, and west sides, leaving a space of fifty cubits between the eastern side of the court and the entrance of the sacred structure (50 + 30 + 20 = 100). The Tabernacle was a tent, of oblong rectangular shape, corresponding to that of the court, and placed in the same direction, namely, from east to west. It was thirty cubits long (east to west), ten cubits broad (north to south), and ten cubits high. Each of the northern and southern sides consisted of twenty planks or boards of acacia wood, and the western side or end of eight*; each board was ten cubits long, and one cubit and a half broad, plated with gold, and furnished at the bottom part with two silver tenons for insertion into two corresponding sockets or mortises in square silver blocks, which served as bases or pedestals. At the eastern side or end was the entrance, covered with a curtain of fine twined linen (byssus), on which figures were embroidered in blue, red, and crimson (wool). This curtain was supported by five pillars, to which it was fastened by golden nails. The boards which formed the sides were held together by five bars of wood overlaid with gold running along each side, through golden rings attached to each board. Of these bars the middle one alone extended the whole length of the side, the two upper and two lower being shorter. (Exod. xxvi. 26—37.)

This sacred tent was lined and protected by four coverings. Of these coverings the innermost (hanging *within* the boards, and forming the lining, or interior drapery of the tent) consisted of ten carpets or curtains of fine twined white linen (byssus), embroidered with figures of cherubim in blue, red, and crimson (wool), hanging down on the north and south sides to a distance of about two feet from the ground, and on the western side or end to a distance of only about four or five inches. The next covering, or the first on the outside of the boards, consisted of cloth of (probably Angora) goats' hair, a material such as usually forms the external covering of Arabian tents; this covering hung down

* But these eight boards of a cubit and a half each would cover a breadth of twelve cubits instead of ten, which was the breadth of the interior of the Tabernacle. "It is therefore added, that 'six boards should be made for the side westward, and other two for the corners of the Tabernacle; in the two sides they shall be double, beneath and above and at the two corners.' (Exod. xxvi. 22—24.) From this obscure passage, it appears, in our opinion, that each board was half a cubit thick, so that six boards at the western end would completely close the tent from within (nine cubits, added to the one half cubit at each side, being the thickness of the boards at the northern and southern wall); one half cubit breadth is double at each corner, and one cubit stands over at each side." — KALISCH, *on Exod.* xxv.

almost close to the ground on each of the two sides, and at the west end it had a little of its length resting on the ground. The third covering was made of rams' skins dyed red, and the fourth of (perhaps) badgers'* skins. These coverings reached quite to the bottom of the sides, and were fastened to the ground by brazen tent-pins, and (probably) by cords. (Exod. xxvi. 1—14.)

The interior of the Tabernacle was divided into two compartments of unequal length,—the first, or outer, called the HOLY PLACE, or Sanctuary, being twenty cubits long,—and the second, or inner, called the MOST HOLY PLACE, or Holy of Holies, in length ten cubits. These two compartments were separated from each other by a linen curtain or veil richly embroidered in the way already described; which was supported by four pillars of acacia wood overlaid with gold, resting on silver sockets. Into the Holy Place none but the officiating priests were permitted to enter; into the Most Holy, none but the High Priest, once a year, on the great Day of Atonement. (Exod. xxvi. 31—33.; Lev. vii. 8, 9.; Heb. ix. 7.) This division of the Tabernacle into two compartments, one reserved for the peculiar residence of Jehovah, and the other accessible to those who were permitted to dwell as inmates in His house, is regarded as having been symbolical, on the one hand, of the infinite and unapproachable majesty of Jehovah in himself, and, on the other, of His spiritual nearness and accessibility to His covenant people. At the same time the Most Holy Place symbolised what God was to His people, or what they were to believe concerning Him, while the Holy Place signified what they ought to be and to do with reference to God.

The Holy Place, or Sanctuary (twenty cubits long and ten high), contained, on the north side, the Table of Shew-bread; on the south (or south-west), the Golden Candlestick or Candelabrum; and in the centre, i. e. between the table and the candlestick, immediately before the veil, the Altar of Incense.

THE CANDLESTICK was a splendid piece of workmanship, of pure beaten gold, consisting of a main shaft or pillar, from each side of which projected three stems or branches, rising to the same height as the main shaft, ornamented with calyxes of almond flowers, apples or pomegranates, and blossoms, and sur-

* The meaning of the Hebrew word *tachash* is obscure, and has been the subject of various conjectures. The opinion of those who regard it as denoting a colour is perhaps the most untenable. It is clearly the name of some animal, which has been differently supposed to be the jackal, boar, seal, pardale, weasel, &c. But Gesenius has strongly defended the meaning given by our translators, badger. See more in KALISCH, *on Exod.* XXV.

mounted, in common with the shaft, by a lamp. These seven lamps accordingly extended in a row along a part of the south side of the Tabernacle, from east to west. They were supplied every evening with pure olive oil, and burnt all night (Exod. xxx. 8.; Lev. xxiv. 3.): Josephus says that three of them were kept burning during the day (Ant. iii. 8, 3.). The dimensions of the candlestick are not stated in the sacred text; it has been supposed that the height and breadth were respectively a cubit and a half. To the Candlestick belonged snuffers, and fire-shovels or snuff-dishes, all of gold. The weight of the whole was a talent. (Exod. xxv. 31—40., xxvii. 20., xxxvii. 17—24.; Lev. xxiv. 1—4.; Num. iv. 9.) This Candlestick is sometimes regarded as *symbolical* of the illumination of the Holy Spirit, in the Church of Christ, and in the minds of individual believers, i.e. His enlightening power leading to the knowledge of all needful truth. But, according to the interpretation which represents the contents of the Holy Place as typifying the works and services of Christ's people, the Candlestick seems rather to point to them as "lights of the world," causing their light to "shine before men" to the glory of their heavenly Father.

THE TABLE OF SHEW-BREAD, which stood on the north side of the Holy Place, was of acacia wood, overlaid with gold. It was a cubit and a half high, and its plate was two cubits long by one broad, being ornamented at the border with a wreath of wrought gold. The whole appears to have been surrounded with an ornamented cornice or enclosure; and to the framework were attached rings for the insertion of staves or poles for transport. (Exod. xxv. 23—28., xxxvii. 10—16.) On this table lay twelve unleavened loaves or cakes, made of the finest flour, arranged in two piles (or rows) of six each, on each of which frankincense was burnt (either on the cakes themselves, or on vessels placed on the rows), denoting that they were consecrated or offered to God. The Septuagint (Lev. xxiv. 7.) adds the mention of salt. These cakes were called Bread of the Face (or of the Presence), or, as we render it, Shew-bread, because it was placed in the presence of the Lord; and, sometimes, Bread arranged in order, or the perpetual Bread (Lev. xxiv. 6, 7.; 1 Chron. xxiii. 29.). Wine also was placed on this table; and for the service of the whole were provided dishes, bowls, cans, and cups, all of gold. The shew-bread was always standing on the table; but every sabbath-day the old cakes were taken off, replaced by new ones, and eaten by the priests in the Holy Place. (But see 1 Sam. xxi. 6—9., with Matt. xii. 1—8.) (Exod. xxv. 29, 30., xxxvii. 10—16., xl. 4. 29.; Lev. xxiv.

5—9.; Num. iv. 7.) Some interpreters regard this table as symbolical of friendship and communion with God. Such, however, is the significance of the Tabernacle as a whole, and perhaps we may rather consider this portion of the sacred furniture as *symbolising* the rendering of faithful and constant obedience on the part of God's people, and especially as *typifying* those fruits of righteousness which are to the praise of the glory of God by Jesus Christ. "The lesson taught in the ordinance of shew-bread," says Fairbairn, "speaks with a still louder voice to the Christian than it could possibly do to the Jewish church; as the gifts of grace conferred now are much larger than formerly, and the revenue of glory which God justly expects to accrue from them should also be proportionally increased."

THE ALTAR OF INCENSE, made, like the other vessels of the Tabernacle, of acacia wood, and overlaid with gold,—of a square form, being one cubit long, one broad, and two high,—was placed between the candlestick and the table, immediately before the veil. In contradistinction to the Altar of Burnt Offerings or the Brazen Altar, it was called sometimes the Inner Altar, sometimes the Golden Altar. It was ornamented with a golden wreath, and provided with golden rings for the poles or staves used in removing it from place to place. On this altar incense was burnt every evening when the priests lighted the lamps, and every morning when they trimmed them. On the Day of Atonement, the high priest purified this altar by applying some of the blood of the sin-offering to its horns, or four projecting corners. (Exod. xxx. 1—10., xxxvii. 25—29., xl. 5. 26.) The incense which was burnt on this altar, was an odoriferous compound of equal quantities of storax-gum, onycha (i. e. the nail-like covering of the shells of certain species of shell-fish, trochus and conus), galbanum (i. e. the resin of the shrub stagonitis), and frankincense (the resin of a well-known prickly shrub, having leaves and fruit like those of the myrtle), together with salt. (Exod. xxx. 34, 35.) The offering of incense on this altar is clearly determined in Scripture as *symbolical* of prayer and devotion, or true spiritual feeling and desire (Ps. cxli. 2.; Lev. i. 10.; Rev. v. 8., viii. 3, 4.); and especially, since the coals on this altar were brought from the brazen altar of sacrifice, as *typical* of constant, heartfelt prayer in the name of Christ, with reference to His work of atonement, and acceptable for His sake. If we regard the contents of the Holy Place as being in the highest sense typical of Christ, we then see in the candlestick, Christ the light of the world; in the shew-bread, Christ the bread of life, or rather, perhaps, the Lord our Righteousness;

and in the altar of incense, Christ the great Intercessor, Christ by his mediation and intercession giving efficacy to the prayers of believers.*

In the Most Holy Place, or Holy of Holies, was deposited THE ARK OF THE COVENANT (Ark of Testimony, Ark of the Lord). This was an oblong chest of acacia-wood, plated within and without with pure gold, two cubits and a half long, one and a half broad, and one and a half high. It had, doubtless, its own proper lid or cover; and it was certainly ornamented with a golden border, encircling it like a wreath: on each side it had two rings for the staves, by means of which it was carried. This Ark was placed in the same direction as the Tabernacle and its Court,—lengthwise from east to west; the staves or poles being drawn out towards the east, so far at least as to touch the Veil. *In the Ark* were lodged the two Tables of the Law (Exod. XXV. 16, 21., xl. 20.; Deut. x. 5.; 1 Kings, viii. 9.; 2 Chron. v. 10†); —*over it* was placed the Mercy-Seat (Capporeth) or Propitiatory, made of pure gold, of dimensions corresponding to the top of the ark, so as exactly to cover it; and *on this Mercy-Seat*, forming one whole with it, were two golden Cherubim (perhaps two winged human figures), one at each end, with their faces turned to each other, inclined a little down towards the Mercy-Seat, and their wings expanded over it. Some suppose that these figures were designed to symbolise the presence of God. But others regard them rather as the ideal visible creation,

* "It is not to be forgotten, however, that, viewing Christ as the head, the pattern, and the forerunner of His people, everything that was here shadowed forth concerning them, is true, in a higher and pre-eminent sense, of Him. His prayers, His work of righteousness, and His exhibition of the light of divine truth and holiness, take precedence of all that in a like kind ever has been, or ever may be, presented by the members of His body. But, as Christ's whole undertaking is something *sui generis*, and chiefly to be viewed as the means of salvation and access to Heaven, provided by God for them, — as under this view it was already symbolised in the furniture and services of the Most Holy Place,—it is better and more agreeable to the design of the Tabernacle to consider the things belonging to the Holy Place as directly referring only to the works and services of Christ's people."— FAIRBAIRN'S *Typology of Scripture, Mosaic Period*, part iii. ch. vi.

† In Heb. ix. 4., some expositors understand "in the ark," as denoting "in and about the ark," or "joined to and reckoned with the ark." But Ebrard maintains that the pot of manna and Aaron's rod were originally deposited in the ark "before the Testimony," i. e. in front of the Tables of the Law; and that 1 Kings viii. 9. points to the fact, that before the time of Solomon this portion of the contents of the ark had been taken out of it (perhaps by the Philistines); so that *only* the Tables of the Law were *then* found in it.

represented as worshipping the invisible Creator, "who dwelleth between the Cherubims." *Before* the ark (as it is usually understood) were placed the urn or vase, containing the omer of manna (Exod. xvi. 32—36.), and Aaron's blooming rod (Deut. xxxi. 26.); and *at its side*, the Book of the Law, or the five Books of Moses (Deut. xxxi. 26.). This sacred apartment, and especially the ark, is considered as a *symbol* of the Divine Presence,— the seat and throne of the great Theocratic King,— the presence-chamber of Jehovah. In particular, the Mercy-Seat (over or upon the Testimony, Exod. xxx. 6.; Lev. xvi. 13.) *typified* the spiritual covering of sin by atonement or propitiation, being the effect of that sacrifice which was typified by the services of the Brazen Altar. "The tables of the covenant," says Fairbairn, "contained God's testimony, not simply for holiness in general, but for that in connection with His people's transgressions,—His testimony against them on account of sin; and as they could not stand before it when thundered with terrific majesty in their ears from Mount Sinai, neither could they spiritually stand before the accusations it was constantly raising against them in the presence of God, in His Holy Place. A covering was therefore needed for them, between it, on the one hand, and God on the other,—but an atonement-covering. . . . The covering required must be a propitiatory, a place on which the holy eye of God may ever see the blood of reconciliation; and the Most Holy Place, as designated from it, and deriving thence its most essential characteristic, might fitly be called 'the house of the Propitiatory,' or 'the atonement house.' (1 Chron. xxviii. 11.)" The significance of the Cherubim, both here, and as embroidered on the Veil and the Curtains, has been differently viewed by various expositors. The following is Fairbairn's interpretation of the symbolical import of these figures. "Placed as they were, with their outstretched wings rising aloft and overshadowing the Mercy-Seat, they gave to this the appearance of a glorious seat or throne, suited for the occupation or residence of God in the symbolic cloud, as the King of Israel. That forms of created beings were made to surround the throne of Deity, and impart to it an appearance of becoming grandeur and majesty, this was simply an outward embodiment of the fact that God ever makes Himself known as the God of the living, of whom, not only have countless myriads been formed by His hand, but attendant hosts also continually minister around Him, and celebrate His glory. And that the particular forms here used were compound figures *, representations of ideal beings, and beings

* But, as we have already seen, some perceive no reason for regarding

whose component parts consisted of the highest kinds of life on earth in its different spheres,—man first and chiefly, and with him the ox, the lion, and the eagle,—this, again, denoted that the forms and manifestations of creature life, among whom and for whom God there revealed Himself, were not of heaven but of earth,—chiefly, indeed, and preeminently man, who, when the work of redemption is complete, and he is fitted to dwell in the most excellent glory of the Divine presence, shall be invested with the properties of what is still to him but an ideal perfection, and be made possessor of a yet higher nature, and stand in yet nearer fellowship with God, than he did in the paradise that was lost. But these new hopes of fallen humanity all centre in the work of reconciliation and love, shadowed forth upon the Mercy-Seat; thither, therefore, must the faces of these ideal heirs of salvation ever look, and with outstretched wing hang around the glorious scene, as in wondering expectation of the things now proceeding in connection with it, and hereafter to be revealed. So that God sitting between the Cherubim, is God revealing Himself as on a throne of grace, in mingled majesty and love, for the recovery of His fallen family on earth, and their final elevation to the highest region of life, and blessedness, and glory." *

The history of the Tabernacle is thus briefly traced by Dr. Kalisch:—"During the journeys of the Israelites, its various parts and utensils were carefully wrapped up and carried by the Levites (Num. iv.), who erected it again when the Israelites encamped. In the time of Joshua it was brought to Shiloh (Josh. xviii. 1. 19—51.), where it remained during the whole period of the Judges, and where annually the great national festivals were celebrated: it was considered as the only legitimate sanctuary (Josh. xxii.; Judges xviii. 31., xxi. 19.; 1 Sam. i. 3., iii. 3. &c.), although other holy places of public assembly are mentioned from the lifetime of Joshua down to the period of the Kings, as Shechem, Gilgal, Mizpah, and Bethel (Josh. xxiv. 26.; Judges i. 26, &c.). After the great victory of the Philistines in the time of Eli, the Tabernacle was removed to Nob, likewise in the territory of Benjamin (1 Sam. xxi.), but was, after the destruction of this town (xxii.), brought to Gibeon, where we

the Cherubim of the Tabernacle as compound figures like those in the vision of Ezekiel; they think rather that they were simply winged human figures.

* Typology of Scripture, Mosaic Period, part iii. ch. v.

meet it in the time of David and Solomon (1 Chron. xvi. 39., xxi. 29.; 1 Kings iii. 4., ix. 2. &c.). The latter king ordered it to be brought to Jerusalem, and, with all its vessels, to be deposited in the Temple, (1 Kings viii. 4.) From this time it is no more mentioned in the sacred records."*

### Elementary and General Questions.

297. What was the place appointed for the celebration of the Mosaic ritual worship?
298. Mention the several Scriptural designations of the Tabernacle, and their significations.
299. Explain the symbolical meaning of the Tabernacle, as a whole.
300. Describe its typical significance.
301. Repeat 1 Tim. iii. 16.; Col. ii. 9.; John i. 14.: John ii. 19.
302. Repeat 1 Tim. iii. 15.: Eph. ii. 22, 23.; 1 Cor. iii. 9., vi. 19.; Eph. iii. 17.; 1 Pet. ii. 5, 6.
303. Repeat Acts x. 38.; 2 Cor. i. 21.; 1 John ii. 20.
304. Give a general description of the Court of the Tabernacle and its contents.
305. Describe the Altar of Burnt Offerings, — its construction, — position, — and use.
306. Explain its symbolical and typical significance.
307. Describe the Laver, — its construction, — position, — and use.
308. Of what was it a symbol and a type?
309. Repeat Exod. xxx. 20.; Ps. xxvi. 6.; Heb. x. 22.; Eph. v. 26.; Titus iii. 5.
310. Into how many compartments was the interior of the Tabernacle divided?
311. What formed the partition?
312. What did this division signify?
313. Who alone had access to the Holy Place, and to the Most Holy, respectively?
314. Repeat Exodus xxvi. 31—33.; Lev. vii. 8, 9.; Heb. ix. 7.
315. State the contents of the Holy Place.
316. Describe the Candlestick, — its construction, — position, — and use.
317. Explain its symbolical and typical import.
318. Describe the Table of Shew-bread, — its construction, — position, — and use.
319. Explain its symbolical and typical meaning.
320. State the contents of the Most Holy Place.
321. Describe the Ark of the Covenant, — its structure, — contents, — position, — and use.
322. Explain its symbolical and typical significance.
323. Describe the Mercy Seat, — its structure, — position, — and use.
324. Interpret it symbolically and typically.
325. What do we commonly understand to have been in the Ark? — what was over it, — before it, — at its side?
326. What was (probably) the form of the Cherubim?
327. What did they signify?

* Commentary on Exodus xl. 34—38.

ADDITIONAL QUESTIONS.

328. What is known concerning the position of the Tabernacle in the Court?
329. Describe the structure of the Tabernacle, and its coverings.
330. How do you understand Exodus xxvi. 22—24.?
331. Describe the embroidery of the Tabernacle curtains and hangings.
332. State the dimensions of the Court, — of the Tabernacle, — of the Holy Place, — of the Most Holy Place.
333. Describe accurately the composition of the incense which was burnt on the Golden Altar.
334. Explain Heb. ix. 4., with reference to 1 Kings viii. 9.
335. Give a brief sketch of the history of the Tabernacle.
336. What is the last event of its history recorded in Scripture?

## CHAPTER XIX.

### MOSAIC RITUAL. — THE LEVITICAL PRIESTHOOD.

(Exodus xxviii. xxix.; Lev. viii. ix.; Num. iii. iv.)

As the Tabernacle was the palace of the great Theocratic King, with the most Holy Place as its presence-chamber, so the ministers of the Tabernacle were the King's servants and attendants of several grades.

The office of priesthood was assigned to Aaron and his posterity, of the tribe of Levi; while all the other male members of this tribe were required to render assistance to the priests in the discharge of their office. The priests were the higher officers of the great King; and no other persons, even of the tribe of Levi, could assume this dignity under penalty of the Divine displeasure. (Exod. xix. 22.; Num. xvi. 1—50.; xviii. 13.) It has been remarked that, by this means, the theocracy, without being converted into a hierarchy *, was secured and strengthened by receiving permanent representatives of the Divine authority.

* "It is the distinguishing mark of Mosaism that the whole people, down to the lowest individual, shared the same knowledge, and was admitted to the same sources of information; that the priests had no exclusive privileges whatever; that they were merely the representatives of the first-born sons, in whose stead they were instituted; that Mosaism created no hierarchy, but a genuine theocracy; that, in fact, the Mosaic legislation constitutes a religious democracy on the basis of perfect equality." — KALISCH, *on Exod.* xxviii. 4.

The Levites themselves were assisted by certain servants, consisting partly of persons voluntarily dedicated to this service (Lev. xxvii. 1—8), — partly of some of the conquered Canaanites, namely the inhabitants of Gibeon, Beeroth, Cephira, and Kirjath-jearim (Josh. ix. 23—29), — and afterwards also of persons presented and set apart for this work by David, Solomon, and others (Ezra ii. 54. 58., viii. 20.; Neh. xi. 3.), hence called *Nethinim*, i. e. devoted, presented, — a name which in the time of Moses was applied to the Levites themselves (Num. iii. 9.; viii. 16—19.). After the Captivity the office even of these Nethinim was regarded as a post of honour (Neh. x. 29.)

The Levites, at their first institution, were consecrated, or solemnly set apart for the duties of their office. (Num. viii. 5—22.; 1 Chron. vi. 33.) At first no distinctive *dress* was assigned to them; afterwards a vestment of white linen was appointed for at least those of them who were engaged in conducting the sacred music, and in carrying the ark. (1 Chron. xv. 27.; 2 Chron. v. 12.)

The *office* of the Levites was, in general, to perform everything in the Tabernacle (or Temple), which was not especially assigned to the priests, except those lowest services which belonged to the servants (hewers of wood and drawers of water). It was their duty to watch over the sacred edifice, to keep it clean, to close it in the evening and to open it in the morning, and to preserve order in the court; in the journey through the wilderness they carried the several portions of the Tabernacle and its furniture, under the direction of the priests. And to their care were entrusted the stores of flour, wine, oil, incense, &c., required for use in public worship. Under David and in the Temple, they were employed as singers, and players on musical instruments. In later times they slew the victims which were about to be offered in sacrifice.

The three sons of Levi were Gershon, Kohath, and Merari (Num. iii. 17.); and all the families of the tribe were classified according to these three houses, to each of which was assigned its appropriate office in the transport of the several parts of the Tabernacle. (Num. iii. 21—26., vi. 1—33.) The age during which they were required to discharge the more onerous parts of their duty was from thirty years to fifty; but they undertook some of its lighter offices as early as the age of twenty-five, and continued to discharge them after fifty. In later times they entered on their office, then no longer burdensome, as early as the age of twenty. (Num. iv., viii. 23—26.; 1 Chron. xxiii. 24, 27.; 2 Chron. xxxi. 17.; Ezra, iii. 8.)

After the settlement of the people in Canaan, the Levites were entrusted with the exercise of certain judicial functions, and with the custody of the genealogies or registers. David, finding that in his time the males of full age belonging to this tribe numbered 38,000, distributed them into four divisions; appointing 24,000 for the work of the house of the Lord, which were divided into twenty-four courses of 1000 each, to officiate in rotation weekly (1 Chron. xxiii. 6—24.), 6000 as officers and judges, 4000 as porters or door-keepers, and 4000 as musicians and singing-men. The latter were subdivided into twenty-four orders or classes, who were to perform the duties of their office by weekly courses. (1 Chron. xxv.) All these divisions and courses were placed under presidents or heads.

Under Jehoshaphat some of the Levites were appointed to instruct the rural population in the Law. (2 Chron. xxxv. 3.) After the Captivity they were employed as interpreters to explain, in Aramaic, or the vernacular language, the Hebrew of the sacred books when read in public, Hebrew having then become a dead language. (Neh. viii. 7.) It was always their duty to make the Scriptures their special study, in order to expound them to the people. (Mal. ii. 6—9.)

The Priest (Cohen), was so called, most probably, on account of his privilege of near approach to God, in performing the duties of the sanctuary, or as sustaining the capacity of mediator between God and man. The word seems properly to denote one who has the right of entrée into the presence of a sovereign (see 1 Chron. xviii. 17.); and, as we have already seen, Jehovah was the King of the Israelites, and the Tabernacle was his palace.

The priesthood was confined to the family of Aaron; while the descendants of Moses remained among the ordinary Levites, and, even in the second generation, had fallen into poverty. (Judges, xvii. 7—10; xviii. 30.) Kohath, the eldest son of Levi, had four sons, Amram, Izhar, Hebron, Uzziel (Exod. vi. 18.) The eldest of these, Amram, was the father of Moses and Aaron. Aaron had four sons; but two of them, Nadab and Abihu, were destroyed by fire from heaven for the sin of offering strange fire before the Lord (Lev. x. 1—7.; 1 Chron. xxiv. 1, 2.), leaving only the other two, Eleazar and Ithamar, to form the first link after Aaron in the line of priests. Their descendants became so numerous that David distributed them into twenty-four orders, sixteen of the family of Eleazar, and eight of that of Ithamar (1 Chron. xxiv. 9—19.); an arrangement which was maintained by Solomon (2 Chron. viii. 14.), and,

after having been for some time neglected, was restored by Hezekiah and Josiah (2 Chron. xxxi. 2., xxxv. 4, 5.). The several orders served the priest's office in weekly rotation. Of these orders (or classes) only four were included in the return from the Captivity (Ezra ii. 36—39.; Neh. vii. 39—42., xii. 1.); but, either the others returned afterwards, or a new distribution into the same number of classes, bearing the original names, was subsequently made; for we find that the Maccabees were of the (first) class of Jehoiarib; and in Luke i. 5. we read of the class of Abia (the eighth).

The priest's *dress* (Exod. xxviii.; Lev. viii.) consisted of white linen drawers, a white linen tunic, or long close garment with sleeves*, a girdle of richly embroidered linen (embroidered in blue, red, and crimson, on a white ground, so as to resemble the skin of a serpent, Joseph. Ant. iii. 7. 2.), encircling the body twice, and tied in a knot in front, so as to hang down to the ancles (the loose part being thrown across the shoulders when the priest was engaged in any active service), and a turban or tiara, which was originally of a conical shape, high and pointed, but afterwards, as in the time of Josephus (Ant. iii. 7. 3.), round: it was fastened to the head by ribbons. We find no mention of sandals; and hence it is probable that the priests officiated barefoot, according to the prevalent custom of the East.

The *qualifications* for the office of priesthood were, proof of descent from Aaron (Ezra ii. 62.; Neh. vii. 64.), and freedom from personal blemish (Lev. xxi. 16, 17.). During their period (week) of service, the priests were required to abstain from wine and strong drink. (Lev. x. 8—11.) No age was prescribed for their entrance on office, or for their retirement.

The *duties* of the officiating priests were, — to keep up the fire on the Brazen Altar, and to offer the sacrifices, with the prescribed ceremonies (including, of course, the daily morning and evening sacrifice), — to burn incense on the golden altar every morning and evening, — in the morning to trim the lamps of the golden candlestick, and in the evening to supply them with oil, and to light them, — to place the bread and wine on the table of shew-bread, on the Sabbath, — to blow the trumpets at appointed times, and to announce the festivals. It belonged also to the priest's office to pronounce the blessing on the people which we read in Numbers vi. 24, 25.

* Called, in our version of Exod. xxviii. 4., "an *embroidered* coat;" rather perhaps a *tesselated* garment, i. e. having the forms of squares interwoven in it. See KALISCH *in loc.*

Breast-plate, called the Breast-plate of Judgment (or Decision), were placed the Urim and Thummim (Light, i. e. revelation, and Truth, or Light of Perfection, perhaps = perfect light or brilliancy), the nature of which, although well known in the time of Moses, cannot now be distinctly ascertained. It seems to have been employed by the high priest in consulting the will of God, as a kind of oracle; and is supposed by some * to have consisted of three precious stones, one of which, by some peculiar appearance, indicated Yes, the other No, while the third implied that the answer was neutral. (Compare Exod. xxv. 9., xxxix. 10.; Lev. viii. 8.; with Exod. xxviii. 30.; Lev. xxvii. 21.; 1 Sam. xxiii. 11, 12., xxviii. 6.; 2 Sam. ii. 1. See also Deut. xxxiii. 8.; Ezra ii. 63.; Neh. vii. 65.) † Scripture presents no trace of the existence of the Urim and Thummim after the death of David.

4. The *Mitre* or Turban, of the same shape as that of the priests, but larger, and distinguished by a golden plate fastened by a blue ribbon to its lower edge in front, bearing the inscription (in Hebrew) 'Holiness to the Lord.'

Having thus described the outward constitution of the Jewish priesthood, we now proceed to observe its symbolical and typical import. Considered from a merely Jewish point of view, its significance may be thus described. "The Israelites had been selected by God among all the nations of the earth to be His peculiar people; God has brought them to Himself, whereas before they were as distant from Him as all the idol-worshippers: He destined them to be a Holy people, a kingdom of priests; all the laws and institutions which He ordained

rings were fixed at the two ends. But these rings served at the same time to fasten the breast-plate to the ephod; for two chains of wreathen work, or, more distinctly, twisted of gold threads in the manner of ropes, were put into them, and then passed into the ouches or sockets of the two onyx-stones on the shoulders of the ephod; and, in order to prevent every loosing of the breast-plate, two other rings were fixed under it over the border, and two more on the ephod near the places whence the girdle issued, and then a ribbon of blue was passed from the rings of the breast-plate through those of the ephod, so that the former was tied to the latter, and a moving from its place was impossible."

* Michaelis, Jahn, Gesenius, and others.

† Dr. Kalisch thinks that the Urim and Thummim was identical with the twelve precious stones of the breast-plate; that, as being in itself a display of pure and perfect light, and placed over the region of the heart, it was symbolical of complete moral purity and holiness; and that, by beholding it, the High Priest was so powerfully impressed with a sense of the temper appropriate to his great mission, that he thus became peculiarly fit to receive divine communications.

tended only to prepare them for this vocation, to realise this promise. What the Israelites were among the nations, were the Levites among the tribes of the Hebrews. God calls Israel his first-born son; and the Levites represent * in Israel the first-born sons. Israel is the host, the army, the champion of God; and in Israel again the Levites are His troops who fight His battles. But, among the Levites, the family of Aaron is singled out for the immediate servants of God; the other branches of this tribe are only the ministers, the menials, of the Aaronites; the latter alone represent Israel as a kingdom of priests; they are more properly the connecting link between God and Israel. . . . which, though consecrated in its totality, requires mediators exclusively and entirely devoted to sanctification and religious service. And in order to give to this idea of priestly sanctity the most concrete shape of which it is capable, God distinguished and separated among the Aaronites again one individual, the High Priest, who united in his person, and represented in a striking manner, the whole sum of the theocratic truths: he was the head of the state, its spiritual king [rather, viceroy]; his mere appearance recalled forcibly the centre and kernel of the Mosaic doctrines; his office symbolised the internal relations between God and Israel, the duties of the individual, and the great historical mission of the nation."

From this statement of a learned Jew, we pass to a full and Christian view of the subject before us. "The Levitical priesthood," it has been well said by a recent writer, "does not differ essentially from the same institution as it meets us in other religions of antiquity. In all religions we find priesthood, as we do sacrifices; and in all it has sprung from the same feeling. Together with the idea of God, however rude and imperfect, arises the consciousness of the infinite distance between man and God, and a desire to fill up the interval with an intermediate order, which, connected on the one hand with the worshipper, and on the other with the Being worshipped, may serve as a means of communication between them: to persons thus invested with an official sanctity it was felt to be a relief to delegate those acts of religious homage which the worshipper himself shrunk from performing. And in order to confer permanency on the institution, to raise it as much as possible above the fluctuations of human caprice, the principle of caste

* The fact of this representation or substitution has been disputed; but it is maintained by Dr. Kalisch, from whose Commentary on Leviticus (xviii.) this passage is taken.

was adopted, that is, the priestly function was attached to a certain tribe or family, and it was made to pass from father to son by natural descent, irrespectively of moral or intellectual qualifications. On these principles the Jewish priesthood was instituted. The tribe of Levi was set apart to the ministry of the Tabernacle; out of it the family of Aaron to sacerdotal functions; and, again, out of this family the high priest to the highest offices connected with his calling. Whatever in the human institution was true in sentiment, whatever expressed a real want of human nature, is found incorporated in the Jewish law; while the corruptions which grew up round the former are here effectually obviated. For, with all their identity in principle, very considerable are the differences between the Mosaic priesthood and that of any heathen nation whose history is known. In the first place, under the Jewish ceremony the priests *were not the depositaries of any system of esoteric doctrine*,—any mysteries, the knowledge of which was to be withheld from the people; while the contrary was a characteristic feature of the priesthoods of heathenism. Equally distinctive of the Jewish priesthood was *the idea of representation* which it embodied,—a very important point in connection with the typical application. Although the line of demarcation between the sacred order and the rest of the nation was strongly marked by natural descent, the distinction was relative, not absolute; for Israel was a kingdom of priests; the Levitical priesthood was the representative, the efflorescence, of the priestly nation. . . . Thus, while by the necessary intervention of the priesthood, the ideas of God's holiness and man's sinfulness were maintained in vigour, no social degradation of the people as compared with the priests, such as we find in the Indian system of caste, could, consistently with the principles of the Mosaic law, take place. . . They who were to approach the Divine Presence must be holy; and though, as became a symbolical religion, this requirement was sensibly set forth by the necessity of bodily integrity, by the rites of consecration, by the sacred garments and the holy oil, moral purity was the thing signified, as appears from the transfer of the pontifical dignity from one branch of Aaron's family to another, on account of the crimes by which the office, in the persons of its original possessors, had been stained. In this point, also, the Mosaic institution presents a contrast to the corresponding one of heathenism; for, although the idea of the necessity of sanctity in those who would act as mediators between God and man was never wholly lost, compared to the prominence given to it in the Mosaic law it almost disappears from view. Freedom

from bodily defect we find everywhere a necessary qualification for the priesthood; but who can associate any pure moral ideas with the abominations of which in Egypt, Greece, and Rome, priests and priestesses were the willing ministers?"*

We are now well prepared to enter upon a brief description of the symbolical and typical nature of the Levitical priesthood. The *consecration* of the priests may be regarded as symbolical of the fact that they were chosen or set apart, and duly qualified for the sacred office; and at the same time as typical of the appointment of Him who was preordained before the foundation of the world to the office and work of Messiah,—to whom was given the Spirit without measure. (See Heb. v. 5, 6.) The *bodily integrity* required in the Jewish priests, together with their ablutions, their abstinence from ceremonial defilement, and their prescribed clean white vestments, at once symbolised their moral purity or personal holiness, and typified the perfect excellence of Him who was "holy, harmless, undefiled, and separate from sinners." The priests, thus legally consecrated, and thus ceremonially holy, were the symbolical *representatives* of all Israel.† They were public persons, appearing before God not merely on their own account but on behalf of others; and thus they were types of Christ. "We see the representative character of this priesthood, and all its functions, in that of the high priest, with the names of the twelve tribes upon his breast when he entered the Tabernacle, and with their cause and interest ever before him. Christ, in like manner, does

* Litton's *Bampton Lectures*, lect. iii. See also Fairbairn's *Typology of Scripture, Mosaic Period*, part iii. chap. iii.

† "The Levitical priesthood was not made to stand, as the priesthood of Egypt certainly stood, in a kind of antagonism to the people, or in such a state of absolute independence and exclusive isolation, as gave them the appearance of a class entirely by themselves. On the contrary, the priesthood in its office was the representative of the whole people in its divine calling as the property of God; it was a priesthood formed out of a kingdom of priests; and consequently, the person in whom it was vested could only be regarded as having, in the higher and more peculiar sense, what belonged to the entire community. In them only were concentrated and manifestly displayed the spiritual privileges and dignity of all true Israelites. And, as these were represented in the priesthood generally, so especially in the person of the high priest, in whom again everything belonging to the priesthood gathered itself up and culminated. 'This high priest,' to use the words of Vitringa, 'represented the whole people. All Israelites were reckoned as being in him. The prerogative held by him belonged to the whole of them, but on this account was transferred to him, because it was impossible that all Israelites should keep themselves holy, as became the priests of Jehovah.'" — FAIRBAIRN, *as above*.

nothing for himself, but only as the Shepherd and Saviour of his people. 'For their sakes He sanctified Himself,' by laying down His life to purchase their redemption. And none of them escapes His regard." (Fairbairn.) Again, the purpose for which the priests thus represented all Israel was that they might form a symbolical *medium of approach* to God. And thus they typified Christ as the one Mediator between God and man. He is the way, the truth, and the life; and no man cometh to the Father but by Him. More than this. The priests under the law became the medium of acceptable approach to God only by *presenting sacrifices and offerings* on behalf of those who sought that approach; and even the high priest could not perform his functions without the blood of atonement. These sacrifices, indeed, were extraneous to themselves, and consisted of nothing better than the blood of slain animals; but, even as such, they symbolised the fact that, for sinful man, the way of approach to the Most High is through vicarious suffering of death, or by means of the life of a substitute, duly presented; and thus they became typical of Him who "hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour" (Eph. v. 2.); and of whom it is said that "neither by the blood of goats and calves, but by His own blood He entered in once (i.e. once for all) into the holy place, having obtained eternal redemption for us" (Heb. ix. 12.). In the priestly functions of *blessing the people*, and (partly) of *declaring or expounding the will of God*, we may discover adumbrations of the office of Him who, when about to ascend into heaven, lifted up His hands and blessed His disciples, and now ever liveth to make intercession for us; and of whom, as alone effectually exercising the office of the Great Teacher, it has been declared, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath revealed Him." (John i. 18.) A remarkable type of the atoning and intercessory work of Christ was furnished by the prescribed functions of the high priest on the Day of Atonement, which will be described in a subsequent chapter.

We thus find the Levitical priesthood executing, on a lower platform, the work, or rather a pattern of the work, which the glorious Redeemer performed in a far higher region, and in a more perfect way.

### Elementary and General Questions.

337. To what tribe was the office of the Jewish priesthood assigned?
338. Who were the Levites, as distinguished from the priests?
339. Who were the servants or assistants of the Levites?

340. Describe the duties or functions of the Levites.
341. At what age did they enter on their office, and how long did they retain it?
342. How were the Levites classified?
343. Mention the later divisions of the Levites, and the additional duties imposed on them.
344. To what family was the office of the priesthood restricted?
345. What were the qualifications for the priesthood?
346. Describe the dress of the priests.
347. What were the duties of the officiating priests?
348. What were the position and duties of the high priest?
349. To whom was the office of high priest restricted?
350. Describe the vestments of the high priest, with their appendages.
351. State briefly the symbolical and typical import of the Levitical priesthood.

ADDITIONAL QUESTIONS.

352. How did the Jewish constitution differ from a hierarchy?
353. What seems to be the precise original meaning of the Hebrew word (cohen) translated "priest"?
354. State the early genealogy of the tribe of Levi.
355. What became of the posterity of Moses?
356. Describe the distribution of the priests made by David.
357. How was this distribution affected by the Captivity?
358. Give a general outline of the succession of the high priesthood throughout the course of Jewish history.
359. Explain fully the symbolical and typical significance of the Levitical priesthood.
360. Set forth the points of difference between the Levitical and heathen priesthoods.

---

## CHAPTER XX.

### MOSAIC RITUAL. — SACRIFICES AND OFFERINGS.

(Leviticus.)

THE Mosaic institution of sacrifices was closely related to that of priesthood,—the priest was nothing without a sacrifice to offer, and sacrifice could be offered only by a priest. Accordingly, sacrifices and offerings were prescribed by Moses with great minuteness, and they were designed to accomplish many important purposes. We will first consider the details of the institution, and then explain its intention and significance.

According to the law of Moses, sacrifices could be offered only on the Brazen Altar in the court of the Tabernacle. The offering of sacrifices on high places, after the manner of the

heathen, was expressly forbidden (Deut. xii. 13, 14.; Lev. xxvi. 30.); only, this prohibition, as far as relates to the locality, was not understood as extending to the prophets. (1 Sam. xiii. 8—14., xvi. 1—5.; 1 Kings xviii. 21—40.)

The Levitical sacrifices and offerings comprised, 1. Sacrifices (with blood), namely, Burnt Offerings, Sin Offerings, Trespass Offerings, Peace Offerings; and 2. (unbloody) Meat and Drink Offerings.

1. Sacrifices with Blood.—The animals appointed for sacrifice were (those which were divinely prescribed to Abraham as the materials of his sacrifice, Gen. xv., namely) bullocks, goats, sheep, turtle-doves, and young pigeons. For Burnt Offerings it was required that the animals should be males; except that no distinction of male or female appears to have been made in the case of doves and pigeons. For Sin Offerings any of the animals were eligible, according to the circumstances of the worshipper. For Trespass Offerings, all except bullocks. For Thank Offerings, bullocks, sheep, and goats, without regard to sex; but not doves or pigeons. It was required that the animals should be not less than eight days old, nor more than four years; and it was usual to offer sheep and goats of one year, and bullocks of three years. All were to be perfect, and without blemish. (Lev. xxii. 20—24.; Mal. i. 8.) It can scarcely need to be remarked, that the Mosaic dispensation, in its whole letter and spirit, was utterly abhorrent from human sacrifices, which were in use among the heathen. (Lev. xviii. 21.; xx. 2—5.; Deut. xii. 31.)

Some special ceremonies were prescribed for each particular sacrifice; while other ceremonies were common to several or to all; and of these ceremonies some were to be performed by the priest, while others were assigned to the owner and offerer of the victim.

The offerer was required to present the victim to the Lord; that is, to bring it into the court of the Tabernacle, and to place it before the altar, with its head towards the entrance of the Sanctuary. (Lev. i. 3—9.) He was then directed to lay his hand upon the animal's head, except in the case of doves and pigeons (Num. xxvii. 18, 23.); and when the sacrifice was public and extraordinary, i. e. offered on account of the whole nation, this ceremony was performed by the high priest, or the chief of the people. (Lev. iv. 15., xvi. 21.; comp. 2 Chron. xxxix. 23.) This denoted that the offerer put the animal in the place of his own person, and desired that it should bear the punishment due to himself; in other words, it signified substitution and transference of guilt. The ordinary public sacrifices

were slain by the priests and Levites; but private sacrifices by the proprietor who offered the victim. In later times, however, this business was entrusted to the priests and Levites, even in the case of private or personal sacrifices. (Lev. i. 5; 2 Chron. xxix. 24. 34.; Ezra, vi. 24.)

The victims for Burnt Offerings, Sin Offerings, and Trespass Offerings were slain on the north of the altar; all others on the south. The blood was received by the priests in brazen vessels, and poured out at the foot of the altar, or at the lower part of one of its sides. In case of the Sin Offerings it was also applied to the horns of the altar; and when the Sin Offering was for the whole people, or for the high priest, it was sprinkled in the Holy Place, towards the Veil; but on the Day of Atonement it was sprinkled in the Most Holy Place towards the lower part of the Ark, and on the horns of the Golden Altar in the Holy Place; an act which was emphatically said to *atone*. (Lev. iv. 7., viii. 15, 16.; Zech. ix. 15.; Deut. xviii. 17.) The animal was then flayed and divided into pieces (originally by the offerer, afterwards by the priests and Levites, 2 Chron. xxix. 34.), except in the case of Burnt Offerings and Sin Offerings for the high priest and for the people, when only the piece about to be laid on the altar was cut out of the entire and unflayed carcase.

In the case of some sacrifices certain other ceremonies were prescribed, which took place immediately after either the imposition of hands, or the slaying of the victim. These were denominated *waving* (Tenuphah) and *heaving* or *elevation* (Terumah). (Exod. xxix. 24. 27, 28.; Lev. vii. 30. 32. 34., viii. 27., ix. 21., x. 15., xiv. 12., xxiii. 20.; Num. v. 25.) Some suppose that this act is to be interpreted as the expression of a desire that the sacrifice might be graciously accepted; others regard the waving as denoting an acknowledgment that Jehovah is the Lord of the whole earth, and the heaving or elevation as indicating a confession that He is Creator of heaven and earth, or the whole universe.*

After this, a priest went up to the altar, carrying with him wood, which he laid on the altar and kindled. He was followed by one or more other priests, bearing the several parts of the slain victim, or the parts selected for sacrifice. (Exod. xxix. 13. 22.; Lev. iii. 4. 9., x. 15., iv. 9., vii. 3, 4. 8., viii. 25, 26., ix. 10. 19.) Every sacrifice was also sprinkled with salt. (Lev. ii. 13.; comp. Mark ix. 49.) The burnt offering for the high priest and for

* "The waving consisted in turning the offering to all the four parts of the earth and to heaven, as a symbol that it was destined for the Lord of heaven and earth; but the heaving was only a movement of the offering up and down." — KALISCH *on Exod.* xxix. 24.

the people, with the exception of the select parts, was not consumed on the altar, but was carried, with its skin and hair, out of the camp (or city) to the place where the ashes from the altar were deposited, and was burnt on that heap of ashes.

The remnant of the flesh of the Thank Offerings was destined to be served up at an entertainment given by the offerer to his friends, with the exception of the right shoulder and the breast, which were left for the priests, who were permitted to feed upon it in some place beyond the sacred precincts. (Num. xviii. 11. 18.; Lev. x. 14.) The flesh of the Sin Offerings (except those offered for the high priest or for the people) belonged entirely to the priests, who were obliged to consume it in the court of the Tabernacle (or Temple).

The *Burnt Offering, or Burnt Sacrifice*, was so called because the entire flesh of the victim was consumed by fire. This was the most ancient (Gen. viii. 20., xxii. 13.; Job i. 5., xlii. 8.) and the principal kind of sacrifice; and hence perhaps it is that Moses gives it the first place in the Book of Leviticus (ch. i.). The daily morning and evening sacrifice of a lamb was of this kind; and such also were various sacrifices appointed for special occasions, and offerings made by individuals, either as free-will offerings (Ps. li. 20, 21., lxvi. 13—18.), or under certain circumstances specified by the law.

The victims proper for this sacrifice were young bullocks, sheep, goats, turtle-doves, and pigeons. The larger animals were slain northward of the altar, — the blood was sprinkled round the lower part of the altar, — and the pieces usually offered in sacrifice were then burnt upon the altar; as to the remainder, in case of a burnt offering for the high priest or for the people, it was carried, with the skin and hair, outside the camp (or the city), and burnt upon the ashes accumulated from the altar; but in case of the other sacrifices, after the skin had been removed and given to the priests, the entrails taken out, and the feet cut off, and both washed in water, the carcase was cut in pieces, and consumed on the altar, with the addition of flour and oil. A Drink Offering of wine was added, being poured out near the altar. When the offering consisted of a bird, the priest was directed to wring off its head, and burn it on the altar, causing the blood to run down the side of the altar; and afterwards to pluck away the crop with the feathers, and to throw it beside the altar towards the east. He was then to split open the body, including the wings, — but so as not entirely to divide into two parts, — and to burn it on the altar. (Lev. i. 2—17.)

The *Sin Offerings and Trespass Offerings* differ from each

other to a certain extent, while in other respects they are alike. The difference is this, — that the Sin Offering was made on account of the unconscious or inadvertent transgression of some negative command, i. e. for a sin of commission, liable to the cognisance of witnesses, — while the Trespass Offering was made on account of an offence against some positive precept, not capable of such cognisance. In both cases alike the offerings were made without flour or oil, unaccompanied by a drink offering; and only certain prescribed portions of the victim were burnt on the altar, while the remainder was assigned to the priests, or, in case of a Sin Offering for the high priest or for the people, was carried without the camp (or the city), and there burnt.

The *Sin Offerings* were different according to the office or quality of the offender. The high priest, and also the people (collectively), offered a young bullock. On the head of this victim, standing at the entrance of the Tabernacle, the high priest laid his hands, or the representatives of the people laid theirs, and then slew it on the north side of the altar. The high priest carried some of the blood into the Holy Place, sprinkled it with his finger seven times before the Veil, and applied it also to the horns of the Altar of Incense. On his return from the Holy Place, he poured out the remainder of the blood at the foot of the Brazen Altar, — and then he burnt the prescribed pieces of flesh upon the altar. The remainder, with the skin and hair, were carried out of the camp (or the city), and there burnt. (Lev. iv. 1—21.; comp. Heb. xiii. 10—13.) When the offering was made by "a ruler," i. e. a magistrate or any principal person, the victim was a male kid of the goats, on which the offender laid his hand, and then killed it on the north side of the altar. A priest then applied some of the blood with his finger to the horns of the Brazen Altar, at the foot of which he poured the rest on the ground. The prescribed pieces were then burnt on the altar. (Lev. iv. 22—26.) In case of an offering by any of the common people, the victim was a female kid of the goats, or a ewe lamb; the ceremonies observed were the same as in the former instance. In both cases, the remainder of the flesh belonged to the priests, to be consumed by them within the sacred precincts; and to them also belonged the skin. (Lev. iv. 27—35.) So that in this offering the offender himself had no share; "a sign," says Jahn, "that by means of this sacrifice it was not his sin before God as the supreme governor of the world that was forgiven; but only that civilly or politically he was delivered by God, as the King of Israel, from the penalty of extermination, which his sin had otherwise incurred."

Sin Offerings were appointed, not only for cases of known sin, such as have been described, but also for other cases in which a party was not certain that he had not so sinned.—1. For private individuals. (*a*) For a woman after childbirth, at the end of the appointed days of purification, i. e. forty days after the birth of a boy, eighty after the birth of a girl,—a turtle-dove or a young pigeon, accompanied by a burnt offering, consisting of a lamb of the first year, or, if the party were poor, a second turtle-dove or young pigeon. (Lev. xii. 6—8.; comp. Luke ii. 24.) (*b*) For a person recovered from leprosy, at the time of purification,—a he-lamb, or (in case of poverty) a pair of turtle-doves or young pigeons, one for a sin-offering and the other for a burnt offering. (Lev. xiv. 13. 19. 22., xxx. 33.) (*c*) For a Nazarite who may have met with some accidental defilement, at his purification, two turtle-doves or two young pigeons, one for a sin offering and the other for a burnt offering. (Num. vi. 10, 11.) — 2. For sins of ignorance on the part of the whole people, a he-lamb was provided as a Sin Offering, on the day of the new moon, on the first day of the year, on the Day of Atonement, at the Passover, at Pentecost, and at the Feast of Tabernacles, throughout the eight days. (Num. xxviii. 15. 22. 30., xxix. 5. 11. 15. &c.)

The *Trespass Offering* was in all cases the same as the Sin Offering for the common people, which has been already described. The causes for which it was required are stated, for the most part, in Lev. v. vi. 1—6., xiv. 10—14.

The *Peace Offerings* were presented either as Thank Offerings, Free-will Offerings, or in fulfilment of Vows. They consisted of bullocks, lambs, or goats, either male or female, slain at the south side of the altar, after imposition of hands by the offerer. The priest sprinkled the blood round the altar, upon which he then burnt the customary parts of the flesh, reserving for himself the right shoulder, after it had been waved, and the breast after it had been heaved, by the proprietor. Thank Offerings were accompanied by unleavened cakes, mingled with oil,—unleavened wafers (thinner cakes), anointed with oil,—and cakes of fine flour, kneaded with oil,—together with leavened bread; one of these cakes being made a heave offering, and reserved for the priest employed in sprinkling the blood of the Peace Offering. The remainder of the flesh of the offering was applied by the owner to an entertainment given to his domestics, to the poor, widows, orphans, and Levites. If any portion of it remained until the third day, it was to be burnt. (Lev. iii. 17., vii. 11—34.)

Sacrifices for the ratification of a covenant, resembling that

of Abraham (Gen. xv.), although not prescribed by the Mosaic law, were by no means uncommon in practice. (See Deut. xxix. 11.; Josh. xxiv. 25.; 2 Chron. xxix. 10., xxxiv. 31, 32.; Exod. xxiv. 4—8.; 1 Sam. xi. 5.; 1 Kings i. 9.; comp. Ps. l. 5.; 1 Kings viii. 3.; 2 Chron. vi. 22.)

2. THE UNBLOODY SACRIFICES were Meat Offerings and Drink Offerings.

The *Meat Offerings*, so called, i. e. offerings of food, consisted of fine wheat flour, or of cakes or bread prepared from that flour, salted, and either mingled or anointed with oil, and in some cases accompanied with incense. Honey or leaven was never added, except to the first loaves at Pentecost, and to Thank Offerings; but this leavened bread was never laid on the altar. (Lev. ii. 10—12., vii. 13., xxiii. 17.) These offerings were, for the most part, presented as accompaniments to other sacrifices. (Num. xv. 3—12., xxviii. 7—29, 39.) But separate offerings of this kind were, (1.) the Loaves or Cakes on the Table of Shewbread. (Lev. xxiv. 5—9.; 1 Sam. xxi. 3—6.; Mark ii. 26.) (2.) The sheaf of the first fruits of barley, on the second day of the Passover, in token of thanksgiving for the ripe harvest. (Lev. xxiii. 10.) (3.) Two wheaten loaves, as first-fruits, also in the way of thanksgiving, at Pentecost. (Lev. xxiii. 17—20.) (4.) As a Trespass Offering, for those who were too poor to provide either doves or pigeons. (Lev. v. 1—4., 11—13.)

The *Drink Offering*, of wine, was an additional accompaniment to the ordinary sacrifices, in quantity proportioned to that of the oil which formed part of the Meat Offering. It was poured out round the altar. (Num. xv. 3—12., xxviii. 7—29. 39.)

We proceed now to take notice of the general intention and design of this whole system of sacrifice and offering, as it existed under the Mosaic code.

As to their more immediate intention, these sacrifices, considered as a burden, or course of duty, imposed upon the Israelites, served the purpose of *discipline*, comprising as they did an outward form of worship, in obedience to the Divine command. They were subjects of express injunction, proceeding from the Divine Sovereign, laws of the theocracy, a yoke imposed in token of authority and as a test of submission. And, besides this, they were a means of preventing idolatry, and of restraining the chosen people from a wanton desire of imitating the religious rites of heathen nations; thus contributing to preserve them from injurious contact and familiarity with those nations, which was a matter of great importance in

the Divine economy, with a view to the maintenance, and ultimate propagation, of true religion in the world.

More than this. These rites were *symbolical*, designed and adapted to represent truths and facts of universal import, means or channels of that Divine revelation which it was the will of the Most High to impart to the Jews first, and through them to all mankind. The Unbloody Sacrifices, and the Thank Offerings, were, doubtless, significations of that spirit of gratitude and self-dedication which are due from man, simply as a created and dependent being, to his Maker and Preserver. And a still further and deeper meaning lay in the sacrifices, properly so called, that is to say, those which included the death of a victim, forming, as they did, the principal and leading feature of the whole economy. The meaning of these sacrifices, plainly declared, and capable of being easily comprehended, even at the first period of their institution, had reference to sin and its removal. The animals sacrificed appeared as the substitutes of those by whom, or on whose account, they were offered; and the reason of their being thus substituted was sin: so that hereby the people were enabled to understand that by their sin they had been separated from God, and were not permitted directly to approach Him; that sin had merited punishment, death; but that, at the same time, there was mercy with God, and that a way of acceptance was provided by His own appointment, yet by such an intervention as that the penalty of sin, while removed from the guilty, was made to fall on the head of an innocent sufferer. In one word, the Jewish sacrifices symbolised the substitution of the innocent for the guilty, in the way of Divine appointment; they were clearly vicarious, and, as such, they were not of mere human invention, but were ordained by God Himself: and hence they were adapted to produce and maintain in the mind of the worshipper a sense of personal sin and guilt, combined with a hope of Divine mercy and forgiveness. These convictions of sin were liable to be informed and strengthened by the moral law; and the more thoroughly that law was understood, in the extent and spirituality of its requirements, the deeper and more enlightened would be the sense of sin on the mind of a pious Jew, and accordingly the more earnest his desire of merciful pardon and acceptance. But then, at the same time, in proportion as these views and feelings gathered strength, and especially when the mind was enlightened by the teaching of the prophets, who expounded the moral law, and declared that the mere outward observance of the ritual was of little worth, the pious Israelite would be convinced of the insufficiency of these sacrifices to take away

sins; and while he would feel that the ideas which they conveyed were true, he would yet learn to regard them as no more than shadows of a substance not yet fully disclosed,—a substance which, moreover, his mind would naturally connect with the idea of the Great Deliverer, so long promised by God, and so earnestly expected by every faithful descendant of Abraham. In this case the symbols were no longer mere representations of present truth; they had already begun to point to something out of and beyond themselves; they had become prophetic, that is to say, they had assumed the character of types. For, a type, as we have already seen, is a prophetic symbol, a foreshadowing representation of something yet to come or to be accomplished.

This *typical* character of the Mosaic sacrifices,—capable, probably, of being more or less apprehended by pious Jews, especially during the progress of revelation by means of the inspired interpretations and predictions of the prophets,—is plainly declared to us under the higher illumination of the Gospel. We learn from the New Testament, and especially from the Epistle to the Hebrews, that the Jewish sacrifices were of themselves insufficient to take away sin; that the elements of the Mosaic system, if considered in themselves alone, and not regarded as introductory and preparatory to something higher and better, were weak and poor (see Gal. iv. 9.); but that, in the counsels of God, they were *not* alone, they were only rudimentary and subsidiary to that economy which should not only present the ideas of mercy to humble penitents through vicarious suffering, but also should contain and embody the work of mercy in the fact of Redemption; in a word, that these sacrifices did foreshadow good things to come, even the real, perfect, and sufficient sacrifice of our Saviour Christ, who offered Himself for us, once for all, upon the cross.

And from these sacrifices, which, with all the aid of the moral law and of progressive prophecy, did but gradually and partially disclose their meaning to the mind of a teachable and pious Jew, we are in a position to gather much valuable instruction, and to receive many wholesome impressions, concerning the nature, efficacy, and application of that great Christian work of Atonement and Purification, of which they are now expressly declared to have been types or shadows. (See especially Heb. ix. x.)*

* On this whole subject, see Fairbairn *On the Typology of Scripture.* See also Litton's Bampton Lectures *On the Mosaic Dispensation considered as Introductory to Christianity.* As to the import of Mosaic

With regard to the special import of the several different kinds of sacrifice, it is supposed that we may consider the Burnt Offering as a comprehensive sacrifice, representing the whole meaning or full idea of the institute, and pointing with peculiar emphasis to Christ as taking away the sins of the world,—the Sin Offering, as symbolising atonement for special sins of ignorance or infirmity,—the Trespass Offering, as chiefly indicating reparation or restitution,—the Meat or Drink Offering, as denoting good works wrought in faith, through the power of the Holy Spirit (represented by the oil), accompanied with prayer (frankincense), and incorruptibility (salt),—while the Peace Offerings are distinctly marked as expressions of thanksgiving and praise, with humble acknowledgment of God's free and unmerited bounty.

ELEMENTARY AND GENERAL QUESTIONS.

861. Where were the Levitical sacrifices offered, according to the Law?

---

symbolisms Mr. Litton shows that it embodied the ideas of "man's natural pollution in the sight of a holy God, the consequent separation between the two, the Divine mercy in making the first overtures to repair the breach, and the necessity of mediation and atonement as the means of reconciliation." He explains that the Levitical sacrifices were indeed inadequate to the purpose of expiating sin, but that they had "prospective uses, that they were intended to prefigure the great truths of Redemption; and that if the Divine Author of the Mosaic institutions Himself, by the destruction of the temple and the dissolution of the national polity, brought the elder dispensation to a close, it was because, the reality being come, of which it presented the shadow, it was no longer needed." And with respect to the frame of mind which the Mosaic ceremonies were adapted to produce and cherish in the Jewish worshipper, thus producing an inward, as well as an outward, preparation of the way of the Lord, he says, "A contrite spirit, a longing for deliverance from both the guilt and the power of sin, trust in the promises of God, and a hope of future redemption,—such was the general frame of mind which the discipline under which he was placed tended to form in the ancient believer. The Law, indeed, having conducted its disciple thus far, could do no more for him; for further advancement it must resign him to a more efficient teacher. What Moses began, Christ came to perfect. Yet the religion of the Christian differs in degree only, not in kind, from that of his predecessor under the old covenant; the more essential elements which, in a heightened form, corresponding to the fuller measure of knowledge and of spiritual influence vouchsafed, are found in the former, belong also to the latter. In the Jew who was one inwardly, we see all the lineaments of the Christian character, though not as yet the perfect image; and thus by the inner bond of the spiritual life, not less than by the external one of history and the written word, are the two dispensations connected, and pass the one into the other."

362. Distinguish between sacrifices with blood and unbloody offerings; and enumerate the several Levitical sacrifices and offerings, under these two heads.

363. Mention the animals which were appropriated to the several kinds of sacrifice.

364. Describe, in general, the mode of offering the Jewish sacrifices.

365. What do you understand by Wave-offering and Heave-offering?

366. What is the meaning of the term Meat Offering?

367. State generally how we are to regard the Mosaic institution of sacrifice, as disciplinary, — symbolical, — and typical.

ADDITIONAL QUESTIONS.

368. Point out the connection between sacrifice and priesthood under the Mosaic ceremony.

369. Describe particularly the Burnt Offerings, — Sin Offerings, — Trespass Offerings, — and Peace Offerings, with their appropriate ceremonies.

370. Describe the Meat Offerings, and the Drink Offerings.

371. Explain more fully the symbolical and typical import, together with the proper moral effect, of the Levitical sacrifices.

372. What appear to have been the special meanings of the different kinds of sacrifice and offering?

---

## CHAPTER XXI.

### JEWISH FESTIVALS, AND OTHER SACRED SEASONS.

(Various parts of Exodus, Leviticus, Numbers, Deuteronomy, indicated in the course of the Chapter.)

THE sacred days and seasons of the Jews were, for the most part, weekly, monthly, or annual; but some few were celebrated at longer intervals.

The weekly festival was the *Sabbath-day*. This institution was of primitive antiquity, having been appointed immediately after the creation, for the observance of all mankind, in the way of rest from ordinary labour, and for the purpose of devout remembrance and worship of the great Creator. Hence we find very ancient mention of the division of time by weeks. (Gen. vii. 4. 10., viii. 10. 12., xxix. 27.) It is probable that the observance of this sacred day was, more or less, discontinued among the Israelites during their bondage in Egypt, perhaps under compulsion; but it is clear that the memory of it was not lost, from the way in which Moses alluded to it, as a well-known institution, before the delivery of the Law. (Exod. xvi.

23—26.) Under the Law, however, not only was the original observance restored, but it was stamped with a peculiar and additional meaning, and enforced with an especial strictness, being regarded as commemorative, not only of the work of creation, but also of the deliverance of the Israelites from Egypt; and, hence, as a sign* of the covenant subsisting between God and that people. (Exod. xxxi. 13—17.; Deut. v. 14, 15.; Jer. xvii. 19—27.; Ezek. xx. 20—22.)

The Sabbath was distinguished by cessation from ordinary labour on the part of all classes of men, and even of cattle, i. e. by a sacred rest (Exod. xx. 10., xxxi. 14—17.; Deut. v. 12—14.;—Exod. xvi. 22—30., xxxiv. 21., xxxv. 3.; Num. xv. 32—36.; see also Neh. x., xiii.; Amos, viii. 5.): by holy convocations, or religious assemblies for public worship (Lev. xix. 30., xxvi. 2.; 2 Kings, iv. 23.); and by an addition to the daily sacrifice in the Tabernacle service, and the changing of the shew-bread. (Lev. xxiv. 8.; Num. xxviii. 9. 10.) These observances were to be maintained in a spirit of cheerful and dutiful obedience. (Isa. lviii. 13, 14.) The Sabbath was always regarded as the opposite of a fast (see Neh. viii. 9—12. [Tobit, ii. 1.]; Luke, xiv. 1.). In the time of degenerate Judaism this view of the holy day was abused in favour of idle sensuality; while, on the other hand, the Pharisees disfigured the sacred institution by the enforcement of strict and minute prohibitions, not prescribed by the letter of the Mosaic law, and at variance with its spirit, which called for cheerful bodily rest and religious exercise.

The *Days of the New Moon*,—although not being days of sacred rest or of holy convocation, and, therefore, not holding the rank of feasts,—were yet distinguished by the same special offerings as those which belonged to the festivals, and by the sounding of trumpets over the Burnt offerings. (Num. x. 10., xxi. 11—14.; Ps. lxxxi. 4.) These days were distinguished also by public worship and religious instruction (2 Kings, iv. 23.; Isa. lxvi. 23.; Ezek. xlvi. 1.; Amos, viii. 5.); and they appear to have been also marked by extraordinary festivities. (1 Sam. xx. 5. 24—27.)

The new moon of the seventh ecclesiastical month Tisri (nearly our October) was the first day of the civil year, and was observed with great solemnity, being made, like the Sab-

* Just as the rainbow, which had, perhaps, previously existed, was made the sign of a covenant on the part of God; and as circumcision, already practised by at least some people in the time of Abraham, was yet prescribed to him as the token of a covenant on his part.

bath, a day of sacred rest and of holy convocation. (Lev. xxiii. 24.; Num. xxix. 1—6.) This was emphatically called *The Feast of Trumpets;* and may be probably regarded as symbolical of the voice or word of God. (See Exod. xix. 5. 18. 19.; Rev. i. 10., iv. 1.; 1 Cor. xv. 52.)

The Annual Festivals were the Passover, the Feast of Weeks, and the Feast of Tabernacles. (Lev. xxiii.)

The institution of the *Passover*, its mode of celebration, and its symbolical and typical import, have been already described.

On the fiftieth day, i. e. after the complete lapse of seven weeks from the second day of the Passover, which was marked by the presentation of the first ripe barley-sheaf, was celebrated the festival commonly called, in later times, *Pentecost* (a Greek word signifying the fiftieth, *sc.* day, Acts, ii. 1.), but denominated in the Old Testament the *Feast of Weeks* (Exod. xxxvi. 22.; Deut. xvi. 10—17.), and sometimes the *Feast of Harvest*, because it was celebrated at the close of the whole (barley and wheat) harvest (Exod. xxiii. 16.), or the *Day of the First-Fruits*, because it was the day on which the Israelites were required to present to the Lord, with thanksgiving, the first-fruits of the wheat harvest in bread baked of the new corn, and so, in fact, the first-fruits of the whole corn harvest now reaped and gathered into store. (Exod. xxiii. 16.; Lev. xxiii. 15—21.; Num. xxviii. 26—31.; Deut. xxvi. 5—10.)

The fiftieth day after the departure of the Israelites from Egypt was signalised as the (probable) period of the giving of the Law at Mount Sinai. Hence some Jewish writers have represented the Feast of Weeks as designed to commemorate that event; but no such meaning is attached to it in Scripture, nor is any reference made to it by Josephus or by Philo.

This day is marked in the Mosaic ritual by additional sacrifices (Lev. xxiii. 18—20.; Num. xxviii. 27—31.); and it was afterwards distinguished among the people by festive processions, in which they carried their offerings of first-fruits in baskets to Jerusalem. In later times it was celebrated during a whole week; but the observance of no more than one day is prescribed in Scripture. It was, properly, the festival of the end of harvest, or a sacred harvest-home. And, while thus celebrating the completed gift of an annual provision of earthly bread, it may be regarded as typical of the work of finished redemption, involving a supply of the bread of life, or all needful and salutary means of grace. It is to be remembered that the Holy Spirit was given to the Church, in a signal manner, on the Day of Pentecost.

The *Feast of Tabernacles* (or, rather, *of Booths*) was insti-

tuted in commemoration of the dwelling of the Israelites in tents during their sojourn in the Wilderness (Exod. xxiii. 42, 43.); and with this was combined the celebration of the Vintage, whence the festival is called also the *Feast of Ingatherings*. (Exod. xxiii. 16., xxxiv. 22.) This festival lasted eight days, beginning with the fifteenth of Tisri (October). It was distinguished by a large number of special sacrifices (Num. xxix. 12—39.),—by the (septennial) public reading of the Law (Deut. xxxi. 10—13.)—and especially by the general custom of dwelling in booths made of branches of trees (in later times, constructed upon the roofs of the houses), and by the carrying of branches of palm (and other) trees, accompanied with the singing of Hosanna. (Lev. xxiii. 34—43.; Num. xxix. 12. 35.; Deut. xvi. 13—15.; Neh. viii. 18.; [2 Mac. x. 6.]; Ps. cxviii. 25.; Matt. xxi. 8, 9.) In later times there was also the custom of a solemn libation of water fetched from the pool of Siloam every day at the time of the morning sacrifice. This water was brought, in a golden vessel, by a priest, through the water-gate into the Temple, where it was mixed with wine, and then poured upon the altar. (This took place with reference to Isaiah, xii. 3.; compare John, vii. 37.) It also belonged to the later method of celebration of the festival, that, every day, after the evening sacrifice, lamps were lighted on four golden candelabra in the Court of the Women, while the priests and Levites sang the Songs of Degrees (Ps. cxx—cxxxiv.) on the steps of the inner court, and the principal men kept up a dance in the Court of the Women, holding lighted torches or tapers in their hands. Besides this, there was a daily procession round the altar, seven times repeated on the seventh day, by men holding in their left hands the fruits of the citron tree, and in their right palm-branches with pieces of myrtle and willow intertwined, and singing Hosanna! *

This festival was commemorative of the historical fact of the sojourn of the Israelites in the Wilderness, after they had left Egypt, and before they entered on the possession of Canaan. (See Deut. viii. 2—5.) In its typical import, it may perhaps be understood as representing the Church triumphant looking back, with joy and thanksgiving, to the trials and difficulties of its earthly state, and celebrating the goodness of Him who safely conducted it to His everlasting habitation. (See Zech. xiv. 16.)

The Mosaic ritual appointed one annual season of humiliation, — the great *Day of Atonement*, which took place on the tenth of Tisri (usually about the middle or end of October) five days

* It has been observed that these customs gave occasion to the mistaken idea that the Jews held sacrifices in honour of Bacchus. — Tacitus. *Hist.* v. 5.

before the Feast of Tabernacles. (Lev. xvi. 1—34., xxiii. 26—32.; Num. xxix. 7—11.) The whole day was marked by cessation from labour, and penitential humiliation *; and it was chiefly distinguished by the exercise of the following peculiar functions of the High Priest. Having washed himself in water, he was directed to put on, not his more splendid vestments, but only the holy linen garments common to himself with all the priests, and the mitre. He then offered a young bullock as a Sin Offering for himself and his family (i. e. the whole sacerdotal body), with a ram for a Burnt Offering; and, taking with him some of the blood of the bullock, together with a censer of burning coals from the altar, upon which he had placed handfuls of incense, he entered within the veil, where he sprinkled the blood upon the mercy-seat, and before it, seven times. After this, which may be regarded as an act of personal expiation, or expiation for the priesthood alone, the High Priest presented before the Lord, at the door of the Tabernacle, two goats; upon which he cast lots, to determine one of these as about to be sacrificed for a Sin Offering, and the other to be for a scape-goat †, or for releasing, to let go into the Wilderness. The goat set apart for the Lord, was then slain as a Sin Offering for the sins of the whole people; and with the blood of this victim the High Priest again entered the Most Holy Place, where he sprinkled this blood in the same manner as he had already sprinkled that of the bullock. Having come out of the Most Holy Place, the High Priest then applied the blood, both of the bullock and of the goat, to the Altar of Incense, in order to reconcile, or make atonement for the Holy Place, — and afterwards to the Altar of Burnt Offering, for a similar purpose with regard to it. The atonement by blood having been thus completed, the High Priest went to the live goat, which had been left standing at the door of the Tabernacle (where he had been presented before the Lord in order that atonement might be made for him ‡),—and laid both his hands upon its head, confessing over it "all the iniquities of the children of

* "It was not expressly ordered to be kept as a fast (fasting as an ordinance nowhere occurs in the Pentateuch); but it would naturally be so observed for the most part; and indeed, latterly, was familiarly named the Fast." (Acts, xxvii. 9.) — Fairbairn, *Typology, Mosaic Period*, part iii. ch. v.

† Lit. for Azazel; which has been variously interpreted, "for a scape-goat, or goat sent away," "for (i. e. into) a desert place," "for Satan or an evil spirit," "for complete removal or dismissal," or, more probably, "for separation and oblivion." — See Fairbairn, *Typology, Mosaic Period*, Note to chap. v. part iii.

‡ Not "with him," as in our version of Lev. xvi. 10.

Israel, and all their transgressions in all their sins," thus "putting them upon the head of the goat;" — after which the animal was sent away, "by the hand of a fit man," into the Wilderness, bearing upon him all the iniquities of the people, into a land not inhabited. The High Priest then put off the linen garments in which he had thus far officiated, and left them in the Holy Place; and, having assumed his ordinary and more splendid vestments, he offered for himself and the people, at the evening sacrifice, a Burnt Offering, consisting of a young bullock, a ram, and seven lambs of the first year, with the customary Meat and Drink Offerings, and a kid for a Sin Offering. The fat of the Sin Offering was burnt upon the altar; and the bodies of the bullock and the goat were carried out of the camp and burnt. The person employed in removing and burning these bodies, and the man who had conducted the scape-goat into the Wilderness, were required to wash themselves and their clothes before they should return into the camp.

In its symbolical and typical import, the Day of Atonement was clearly a concentration of the idea of propitiation by sacrifice, denoting the completeness of that propitiation in itself,— the sentiments of deep and humble penitence, proper for sinful man seeking forgiveness, — and the full effects of propitiation in the procuring of near and favourable access to the presence of the Most High. "It is to this that the author of the Epistle to the Hebrews most especially and frequently refers, when pointing to Christ for the great realities which were darkly revealed under the ancient shadows. He tells us that, through the flesh of Christ given unto death for the sins of the world, a new and living way has been provided into the Holiest, as through a veil, no longer concealing and excluding from the presence of God, but opening to receive every penitent transgressor, — of which, indeed, the literal rending of the veil at Christ's death (Matt. xxvii. 51.), was already a matter-of-fact announcement; — that through the blood of Jesus we can enter, not only with safety, but even with boldness, into the region of God's manifested presence; that this arises from Christ Himself having gone with His own blood into the heavens, that is, presenting Himself there as the perfected Redeemer of His people, who had borne for them the curse of sin, and had for ever satisfied the justice of God concerning it; — and that the sacrifice by which all this has been accomplished, being that of one infinitely precious, is attended with none of the imperfections belonging to the Old Testament service, but is adequate to meet the necessities of a guilty conscience, and to present the

spirit as well as the flesh of the sinner with acceptance before God." (Heb. ix. x.) *

There were also some Mosaic institutions, the observance of which was fixed at longer than annual intervals. These were, the Sabbatical Year, and the Jubilee.

The *Sabbatical Year* was every seventh year, during which it was ordained that the land should rest, i. e. lie fallow, — debts were not to be collected, — any Jews who should have fallen into a state of slavery or bondage were to be released †, — and (as we have already seen) the Book of the Law was to be publicly read during the Feast of Tabernacles. (Exod. xxiii. 10, 11.; Lev. xxv. 1—22.; Exod. xxi. 2, 5.; Deut. xv. 1, 2. 9. 12., xxxi. 10—13.) To the observance of this institution, as far as it related to the non-cultivation of the land, a special promise of superabundance on the sixth year was annexed: but the observance was neglected almost from the accession of Saul to the Captivity, during nearly 490 years; a neglect which is marked as one of the national sins which the Captivity was designed to punish. The duration of the Captivity (seventy years) appears to be pointed out as corresponding to the number of Sabbatical Years which had been profaned. (2 Chron. xxxvi. 21.)

The *Year of Jubilee* was every fiftieth year, following the completion of seven times seven years. It commenced on the Day of Atonement (10th of Tisri), and was ushered in with the sounding of trumpets by the priests throughout the land; whence its name, a trumpet being called in Hebrew *keren jubel*. This year had everything in common with the Sabbatical Year; it was distinguished by the liberation of all Jewish bond-servants, male and female, and, more particularly, by the restoration of all property ‡ which had been alienated or pledged by Jewish owners. (Lev. xxv. 8—17., 24—28.; Num. xxxvi. 4.; comp. Isaiah, lxi. 1, 2.)

These Sabbatical Years and Years of Jubilee may be understood as designed for the immediate purpose of social benefit, — for a memorial of the fact that Canaan itself was not the fixed, perfect, and final habitation of God's people, — and for a type of the future restoration of all things. (See also Isa. lxi. 1, 2., with Lev. iv. 18, 19.)

In the later period of their history, the Jews established OTHER FESTIVALS AND FASTS for their own observance.

These were: — 1. A fast on the seventeenth day of the fourth

* Fairbairn's *Typology, Mosaic Period*, part iii. ch. v.

† But some say that this release of slaves took place not in the Sabbatical year, as such, but in the seventh year of their servitude, whatever that might be. ‡ Except houses in walled towns, Lev. xxx. 30—34.

month Thammuz (July), to deplore the capture of Jerusalem by Nebuchadnezzar, in the reign of Zedekiah (Jer. lii. 6, 7.; Zech. viii. 19).—2. Another on the ninth day of the fifth month, Ab (August), in commemoration of the burning of the Temple by Nebuzar-adan (Zech. vii. 3—5., viii. 19.; Jer. lii. 12.; comp. 2 Kings, xxv. 8—10). — 3. Another on the third day of the seventh month, Tisri (October), by way of mourning for the murder of Gedaliah (Jer. xli. 2.; comp. 2 Kings, xxv. 25.). — 4. Another on the tenth day of the tenth month, Tebeth (January), in remembrance of the commencement of the siege of Jerusalem by Nebuchadnezzar. (Zech. viii. 19. with 2 Kings, xxv. 1.) — And here it may be observed that the Jews continued to observe these Fasts as such after their return from the Captivity, notwithstanding the word of the Lord by Zechariah commanding them to turn them into festivals. (Zech. viii. 18, 19.)

The additional festivals were especially, — 1. The Feast of Purim, or Lots, to commemorate the deliverance of the Jews from the machinations of Haman, as recorded in the book of Esther. This lasted two days, the fourteenth and fifteenth of the twelfth month, Adar (March); of which day the latter was regarded as the chief or greater. — The Feast of Dedication, to commemorate the purification, or fresh consecration of the Temple, after its desecration by Antiochus Epiphanes. This festival, established by Judas Maccabæus, was celebrated during eight days, beginning with the twenty-fifth of the ninth month, Chisleu (December). It was distinguished by the offering of numerous sacrifices, — by a general illumination (whence it was sometimes called the Feast of Lights), — and by other public rejoicings.*

### Elementary and General Questions.

373. Recount the principal Jewish Festivals and Solemnities, distinguishing them into weekly, monthly, annual, and at longer intervals.

374. Trace the history of the Sabbath-day to the times of Moses inclusive.

375. Describe the proper observance of the Sabbath among the Jews.

376. How was this sacred institution abused in the later period of the Jewish history?

377. Which of the Annual Festivals does Scripture describe in connection with the history of the Exodus?

378. What festival followed the Passover after the lapse of seven weeks?

379. By what ceremonies was the Feast of Weeks distinguished?

---

* Jahn, *Biblische Archäologie, Theil*, iii. *Kap.* viii.; to which I am indebted for many particulars embodied in this chapter.

380. Explain its symbolical and typical import.
381. What was commemorated by the Feast of Tabernacles?
382. Describe the ceremonies with which it was observed, Mosaic and of later date.
383. What seems to be its typical significance?
384. Give a general description of the ceremonies of the Day of Atonement.
385. State its symbolical and typical import.
386. What was the Sabbatical Year, and how was it to be observed?
387. What was the Year of Jubilee, and what were its appropriate observances?
388. Explain the probable reason and meaning of these sacred years.

ADDITIONAL QUESTIONS.

389. Show that the appointment of the Sabbath as a sign between God and the Israelites does not necessarily imply that it was then a new institution.
390. Give the reasons of the following terms as applied to the same festival, — Feast of Weeks, Feast of Harvest, Day of the First Fruits, Pentecost.
391. What significance, not alluded to in Scripture, has been attached to the Feast of Weeks by some Jewish writers? Mention two eminent Jewish writers, who, like Scripture, are silent concerning it.
392. How was the Feast of Tabernacles otherwise denominated, and why?
393. What day of the year was set apart as the Day of Atonement?
394. Describe, as fully as you can, the ceremonies of the Day of Atonement.
395. Mention some other Feasts and Festivals established by the Jews themselves in later times

---

## CHAPTER XXII.

### MOSAIC RITUAL. — OTHER CEREMONIES. FIRST-FRUITS, TITHES, AND OTHER DUES.

VARIOUS occasions of *ceremonial defilement* are recorded in Lev. xii—xv. Many of these were, more or less, unavoidable; and no guilt was involved in the contracting of any of them, except such as were absolutely prohibited, or prohibited to certain parties. But guilt was always contracted by the omission of the prescribed purifications. In many instances, this purification consisted simply in washing the person and clothes at the end of the day; while certain special and more elaborate processes were marked out for those who had been defiled by contact with a corpse, a grave, or the bones of a dead man, and for those who had recovered from leprosy.

As a *purification from defilement by touching a corpse*, or other personal contact with the dead, it was provided that on the following third and seventh days the party should be sprinkled by a clean person with water containing the ashes of a red heifer which had been burnt (not on the altar, but) without the camp, with certain prescribed ceremonies, including the burning of cedar wood, hyssop*, and scarlet wool together with the victim. The water containing the ashes was sprinkled on the person to be purified, by means of hyssop, scarlet wool, and cedar (i. e. probably, hyssop and scarlet wool fastened to a stick of cedar). After this sprinkling, the party was directed to wash his person and his clothes, and on the seventh day he was pronounced clean. (Num. xix. 1—21.) This ceremony appears to point to the fact that death is the wages or fruit of sin, and to the necessity of an inward moral purification from that evil which is its root. As, by the form of purification now described, those who had contracted legal defilement were re-admitted to the privilege of divine worship, so, they who have been polluted and rendered obnoxious to death by sin are restored, by the application of the blood of Christ to the conscience and the heart, to the liberty of real and spiritual approach to God. (See Heb. ix. 13, 14.; and comp. Ps. li. 7.)

Strong legal defilement was contracted also by the disease of leprosy. *A leper*, as such, was excluded, not only from public worship, but even from the camp or cities of Israel, and from ordinary intercourse with his fellow men; being required to keep himself at a distance from human habitations, and with many humiliating signs to declare himself unclean, when any one should come within reach of hearing. After recovery from his disease, it was required that he should go through an elaborate ceremony of purification before he could be re-admitted into society. This process was as follows. The recovered leper first underwent an examination outside the camp (or the city) by a priest (comp. Matt. viii. 4.; Mark, i. 44.; Luke, v. 14., vii. 14.); and if the priest pronounced the cure perfect, he then sent for two live clean birds (probably turtle-doves or pigeons), cedar wood, scarlet wool, and hyssop: and afterwards, one of the birds having been killed over an earthen vessel containing fresh spring water, the priest dipped the living bird, together with the cedar, scarlet wool, and hyssop, into the mingled blood and water, with which he then sprinkled the recovered leper seven times, and pronounced him clean, at the same time letting the living bird loose into the

* The "hyssop" of Scripture is probably the caper-plant.

open field. Having been thus pronounced clean, the recovered leper then washed his clothes, shaved off all his hair, and washed his body; whereupon he was permitted to enter the camp (or city), being, however, still required to remain abroad out of his tent (or house) seven days. On the seventh day, he was directed again to shave off all his hair, and to wash his clothes and flesh in pure water. After this, on the eighth day, he was required to bring one lamb for a Trespass Offering, another for a Sin Offering, and a third for a Burnt Offering, together with the customary Meat Offering, and a log of oil. The priest then sprinkled his right ear, the thumb of his right hand, and the great toe of his right foot, first with some of the blood of the Trespass Offering, and afterwards with the oil, some of which he also poured on his head. This was designed as a special act of consecration, by which the party concerned was re-admitted into the number of the chosen people. And when this re-admission had taken place, the restored Israelite was in a condition to bring his Sin Offering, Burnt Offering, and Meat Offering, and present them, in the usual manner, before the Lord. (Lev. xiii, xiv.) The significancy of this institution is obvious. Under the law, Leprosy was regarded as, next to death, a symbol of the impurity, pollution, and loathsomeness of sin; and the legal ceremony of purification is therefore to be regarded as emblematic of a moral purification, or deliverance from sin under its character of defilement. More especially:—while other ceremonies point chiefly to deliverance from sin as separating man from God, the purification of the leper may be regarded as peculiarly referring to the fact that sin separates man also from all pure and holy beings, or the whole family of God,—and as setting forth the restoration of the penitent to the blessed company of all faithful people, or his re-admission to the communion of saints, by means of the great appointed sacrifice, the benefits of which are appropriated to the individual by faith.

*The first-born* of men and animals were considered peculiarly sacred. The first-born of men were presented to the Lord, and redeemed for a price (not exceeding five shekels), according to the valuation of the priest; this usually took place at the time of the purification of the mother. (Num. xviii. 14—16.; Exod. xiii. 13.; Lev. ii. 22.) The firstlings of cows, sheep, or goats, if without blemish, when about one year old, were to be offered in sacrifice, the customary pieces being burnt on the altar, and the remainder being assigned to the priests. (Num. xviii. 17, 18.; Lev. xxvii. 26.) If the young animals were not fit for sacrifice, on account of blemish, they were then devoted entire to the

use of the priests. (Deut. xv. 19—23.) The firstlings of other animals, as for instance, the ass, were to be either killed, or redeemed by a lamb (Exod. xiii. 13.) or at a valuation, with the addition of a fifth,—or they might be sold, and the proceeds paid to the priests. (Exod. xxvii. 27.) All this was designed as a standing memorial of the deliverance of the first-born of Israel in Egypt, when the Lord smote the first-born of the Egyptians. (Exod. xiii. 2, 11—16.; Deut. iii. 12, 13.; see also Num. iii. 40—51.)

*First-Fruits.* Besides joining in the public offering of first-fruits at the Passover, and at the Feast of Weeks, every Israelite was required to present the first-fruits of his own produce of corn, wine, oil, and wool, in token of thankfulness to the Heavenly Giver of the whole. The quantity was left at the option of the offerer. These offerings were not laid on the altar; but they became the property of the priests. (Exod. xxiii. 19.; Lev. ii. 12.; Num. xv. 17—21., xviii. 11—13.; Deut. xviii. 4., xxvi. 1—11.)

*Tithes.* The custom of paying tithes (tenths) of property or produce, for the use of ministers of religion and the general maintenance of religious worship, was of very ancient date, as appears from the cases of Abraham (Gen. xiv. 20.) and Jacob (Gen. xxviii. 22.); and as such it was recognised by Moses (Deut. xii. 11. 17—19., xiv. 22, 23.), who gave instructions that these tithes should be brought to the Tabernacle on the great festivals, and should be applied in the way of peace-offerings, and in furnishing an entertainment to the Levites and the poor;—only with permission to those who might reside at a distance from the Tabernacle to convert the substance of their tithes into money, with which they should afterwards purchase the necessary offerings on the spot. (Deut. xiv. 24—27.)

Besides these tithes, which Moses only regulated, there were also others which he instituted, or introduced for the first time, as a part of his economy. These latter were called the first tithes [Tobit, i. 7.] in contradistinction to the others as the second. They were payable annually to the Levites as the officers of the invisible King; and were applied to their maintenance, in lieu of a share of land. (Lev. xxvii. 3.; Num. xviii. 20—23.; Deut. xiv. 22, 23.; Neh. v. 13—22.) These tithes were paid in the first instance; and the second were levied upon the remaining property. They were capable of being commuted for a money payment, with the addition of one fifth of the value, in place of the cost of transport, which would otherwise have been incurred. (Lev. xxvii. 31.) These tithes

were levied upon all agricultural produce. The payment appears never to have been enforced by any judicial process; it was left to the conscience of the parties from whom it was due; and was often grossly neglected. (Neh. viii. 10—14.; Mal. iii. 8—10.)

The Levites paid a tenth of these tithes to the priests; who, with this revenue, and that which arose from sacrifices, firstlings, and first-fruits, seem to have possessed a little more than one per cent. of the whole property of the country. (Num. xviii. 25—32.; Neh. 10. xxviii.; comp. Heb. vii. 5—7.)

*Oaths and Vows.* The regulation of Moses respecting *oaths* extended only to the requirement that the people should swear, and swear truly, by none but Jehovah. (Lev. xix. 12.; Deut. vi. 13., x. 12.) As to *vows*, he required that, when made, they should be fulfilled; but he declared the making of them to be unnecessary (Deut. xxiii. 23, 24.), and treated them as deserving discouragement. (Lev. xxvii. 1—25.; Num. xxx. 2—17.) The vow of the *Nazarite* (i. e. separation) was in existence before the time of Moses; but it received through him a Divine sanction, and was made the subject of special regulation recorded in Num. vi. 1—21. The condition of the Nazarite may be regarded as *symbolical* of entire and voluntary spiritual self-dedication to the Lord, and of constant readiness for active service; and hence as *typical* of Christ, who was perfectly conformed to the Father's will, and of all true Christians, who, although imperfectly, are yet really and truly so devoted.

*The Distinction of Clean and Unclean in food* (Lev. xi.; Deut. xiv. 3—21.; comp. Acts x. 12—14.; Matt. xv. 10—20.) was adapted to symbolise to the ancient Israelites, and still more clearly and emphatically to ourselves, the necessity of continual self-restraint and watchfulness.

ELEMENTARY AND GENERAL QUESTIONS.

396. What were the ordinary Jewish purifications for ceremonial defilement?
397. How was guilt contracted in this matter?
398. Describe the ceremony of purification for defilement by contact with the dead. (Ashes of the Red Heifer).
399. Explain the meaning of this ceremony.
400. Describe the ceremony of purification in the case of a recovered leper. (The Two Birds.)
401. Explain the general and special significance of this ceremony.
402. What was the law respecting the first-born of men and animals?
403. What was hereby commemorated?
404. State the law of first-fruits.

405. For what purposes, generally speaking, were tithes payable under the Mosaic Law?
406. What provision was made for the maintenance of the Jewish priests?
407. What regulation did Moses make concerning oaths and vows?
408. What moral lesson is conveyed by the Jewish distinction of Clean and Unclean food?

ADDITIONAL QUESTIONS.

409. Distinguish between first and second tithes.
410. To what purposes were the first tithes applied?
411. When were the second tithes payable, and for what purposes?
412. Under the Mosaic economy, was there any legal process for enforcing payment of tithes?
413. In what part of the Pentateuch do we find an account of the vow of the Nazarite? Describe the ceremony, and give its meaning.

---

## CHAPTER XXIII.

### REMAINDER OF THE JOURNEY THROUGH THE WILDERNESS.

(Num. xx. 14.—xvii. 13.)

THE time during which the Israelites lay encamped at Horeb was eleven months and nineteen days. At length, the Law having been promulgated,—the Tabernacle having been reared, and its services begun,—a census having been taken (Num. i.) —and the arrangements of the camp, together with the order of march, having been established (Num. x. 14—28.),—this encampment was broken up, and the Israelites set forward on their journey through the Wilderness, in a north-easterly direction, towards Canaan. This took place on the twentieth day of the second month in the second year after the departure from Egypt. The number of the people, above twenty years old, fit for military service, was 603,550; to which if we add the Levites, with the women and children, the total appears to have been between two and three millions. The following was the order of encampment. On the east, Judah (74,600), between Issachar (54,400), and Zebulun (57,400), under the standard of Judah, bearing the figure of a lion,—first division. On the south, Reuben (46,500), between Gad (45,650), and Simeon (59,300), under the standard of Reuben, bearing the figure of a man's head,—second division. On the west, Ephraim (40,500), between Benjamin (35,400), and Manasseh (32,200), under the

standard of Ephraim, bearing the figure of an ox, — third division. On the north, Dan (62,700), between Naphthali (53,400), and Asher (41,500), under the standard of Dan, bearing the figure of an eagle with a serpent in its talons,— fourth division. The Tabernacle was in the centre, immediately surrounded by the tribe of Levi, having Moses, Aaron, and the priests on the east or in front, the Kohathites (2,750) on the south, the Gershonites (2,630) on the west, and the Merarites (3,200) on the north. — During a march, Judah's division took the lead, followed by two families of Levites, carrying the Tabernacle, with six waggons. Reuben's division came next, followed by the Kohathites, with the furniture of the Tabernacle, covered up. Then came the division of Ephraim; and Dan brought up the rear. "When the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." (Exod. xl. 36—38.) Two silver trumpets were provided as a means of mustering the people, and giving the signal for a march. (Num. x. 1, 2.) And "when the ark set forward, Moses said, 'Rise up, Lord, and let thine enemies be scattered, and let them that hate Thee flee before Thee.' And when it rested, he said, 'Return, O Lord, unto the many thousands of Israel.'" (Num. x. 35, 36.)

At the beginning of the progress from Horeb, Hobab, the brother-in-law of Moses, who was at that time in the camp, was disposed to return to his own country, Midian; but Moses entreated him to remain with the Israelites as a guide, whose services would be of great value in the course of the journey. The Pillar of Cloud and Fire shewed them when, and in what direction, they should travel; but it was felt to be of great importance that they should have with them some one acquainted with the particular features and character of the country. (Num. x. 29—32.) It has been supposed that Hobab complied with this request, and that we find traces of his descendants among the Hebrews in subsequent portions of their history. (Judges, i. 16., iv. 11.; 1 Chron. ii. 53.; 2 Kings, x. 15. 23.; Jer. xxv. 2.)

After three days' march, the Israelites, probably oppressed with fatigue, began to give utterance to feelings of discontent; "and when the people complained, it displeased the Lord; and the Lord heard it; and his anger was kindled, and the fire of

the Lord burnt among them *, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched; and he called the name of that place Taberah" (i.e. burning). (Num. ii. 1—3).

Before they arrived at the next station, the people, following the example of the mixed multitude of camp followers, began to express dissatisfaction with the manna, representing it as but a poor substitute for the vegetables and fish of which they had partaken in Egypt. Moses now began to find himself fainting, and too much disheartened, beneath the burden of his charge; when, in answer to his humble and earnest complaint, the Lord directed him to select seventy elders of the Israelites, who should share with him the duties of his office, and bade him announce to the people a speedy supply of flesh, in such abundance as should occasion a surfeit. The elders, accordingly, were chosen, and ranged round the Tabernacle; when the Lord put his Spirit upon them, enduing them with gifts such as might qualify them for association with Moses. Two of their number, Eldad and Medad, who remained in the camp, received their portion of the Spirit notwithstanding their absence from the Tabernacle, and proceeded, in virtue of the gift, to discharge their office, much to the surprise and displeasure of some of the friends of Moses, including Joshua, but greatly to the satisfaction of Moses himself; who, in answer to the suggestion of Joshua, requiring a prohibition of their prophesying, nobly exclaimed, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"—And now came the promised supply of flesh. A strong wind from the Lord brought from the sea a large number of quails, which fell on all sides of the camp; these the people gathered, "and they spread them all abroad for themselves round about the camp," probably in order to dry them, and so to preserve them as a store for their future supply. "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah"

* "The indulgence allowed to their weakness on their departure from Egypt is no longer conceded to them after the training and organisation they had undergone, and after the further opportunities afforded them of understanding their relation to the Lord, and of knowing His care, His bounty, His power, and His judgments. All murmurings before they came to Sinai were passed over, or merely rebuked; all murmurings and rebellions after Sinai bring down punishment and doom."—KITTO, *Daily Bible Illustrations* vol. ii. p. 165.

(i. e. the graves of lust or evil desire). (Num. ii. 4—35.) This incident of Sacred History is adapted to teach us that whenever we desire anything inordinately, or without due reference to the will of God, we may expect that the object of our desire, if attained, will become to us a source of suffering and sorrow.

The station next reached was Hazeroth (the enclosures), i. e. probably, according to Burckhardt and others, Ain-el-Huderah, or one of the Wadys in its neighbourhood, situate not far west of the Gulf of Akabah.* Here Miriam and Aaron attempted to excite a seditious feeling and movement against Moses, finding fault with him on the ground of his having married an Ethiopian (Cushite, or Arab) wife, and laying claim to the possession of equal authority. It has been thought probable that they were jealous of the influence of Hobab in the camp; or that they were displeased at the appointment of the seventy elders; but, be this as it may, certain it is that the Lord rebuked the malcontents, and punished Miriam with leprosy. This led Aaron to acknowledge his sin, and to sue for pardon, and for the recovery of Miriam; a suit which, at the intercession of Moses, was granted. Miriam, however, was shut out of the camp seven days; during which time the people halted at Hazeroth. (Num. xii.) It was thus shown, at an early period, that the priesthood was not supreme in Israel; but that it was properly subject to the theocratic civil governor, who was the immediate representative of Jehovah himself as "the king of the Jews."

Having left Hazeroth, the Israelites proceeded northwards, or rather towards the north-east, and (probably after several other encampments) pitched their tents at Kadesh (Num. xii. 16., xiii. 26.), i. e. Kadesh Barnea, which lay near the mountains of the Amorites, in the wilderness of Zin. Some difficulty has been experienced in fixing the site of Kadesh; but perhaps it may now be considered as tolerably clear that this place was somewhere in the immediate neighbourhood of Mount Hor.

* "The determination of this point is perhaps of more importance in Biblical History than would at first appear; for if this position be adopted for Hazeroth, it settles at once the question as to the whole route of the Israelites between Sinai and Kadesh. It shows that they must have followed the route . . . . to the sea, and so along the coast to Akabah; and thence probably through the great Wady-el-Arabah to Kadesh. Indeed, such is the nature of the country, that having once arrived at this fountain, they could not well have varied their course, so as to have kept aloof from the sea, and continued along the high plateau of the western desert." — ROBINSON, *Biblical Researches*, sect. iv.

From this spot, at the suggestion of the people, who were commanded to go up and take possession of Canaan (Deut. i. 22.), Moses sent twelve rulers, one of each tribe, to make a survey of the country, and to bring back a report of the condition of the people, and of the route to be pursued. These spies, accordingly, proceeded into Canaan, as far as Hebron. "And they came unto the brook of Eshcol [doubtless, in a valley not far from Hebron, on the highway to Jerusalem], and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff, and they brought of the pomegranates and of the figs .... And they returned from searching the land after forty days." (Num. xiii. 23. 25.) Their account of the excellence and fertility of the country was most favourable; but to that report was added, by ten out of the twelve searchers, a formidable description of the numbers, stature, and warlike bearing of the inhabitants, and of the apparently insuperable strength of their walled cities. By this intelligence the people were so greatly disheartened that they broke out into loud complaints against Moses and Aaron, and even talked of electing another leader, who should conduct them back to Egypt. Such was the folly of their plans as affecting their own prospects; such their unbelief and ingratitude towards the Most High. Caleb and Joshua, the two faithful spies, endeavoured to encourage the people by a representation of the fruitfulness of the land, combined with an exhortation to trust in the Lord, who was able to subdue the people before them, and to put them in possession of the promised country. But in vain: the people rejected their exhortation, and were ready to put them to death by stoning. At this crisis the glory of the Lord appeared at the Tabernacle in view of all the people; and a threatening of the destruction of the whole nation by pestilence was pronounced, together with a promise to Moses that his posterity should become a greater and mightier people than that which had been thus far conducted from Egypt. Moses, however, earnestly interceded on behalf of Israel, pleading with the Lord for a vindication of the Divine glory in the conquest of Canaan. "And the Lord said, I have pardoned according to thy word; but as truly as I live all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it. But my servant Caleb, because he had another spirit with him, and hath followed me

fully, him will I bring into the land whereinto he went, and his seed shall possess it." A pledge of the fulfilment of this word was immediately given, inasmuch as the ten spies died by pestilence, but Caleb and Joshua were preserved alive.

The people were then ordered to turn back by the way of the Red Sea (the Gulf of Akabah); but this order was followed by another act of disobedience. In a fit of desperation, or perhaps vainly hoping to make amends for their past cowardice by an unauthorised act of valour, the Israelites resolved to go up to the hill top which was before them (i. e. probably to march up through a steep pass, now called the pass of Sâfeh), and to attack the Amalekites and Canaanites (Amorites), who were in advantageous possession of the heights. They did so; but they went up without the ark, and without Moses, and the result was a signal defeat by the enemy, who "smote them, and discomfited them even unto Hormah" (then called Zephath); — a result from which we may learn this wholesome lesson, that, in resisting our spiritual enemies, we must be careful to proceed according to God's word, and in well warranted reliance on Divine strength; and that then, but then only, we may expect success. (Num. xiv.)—As a punishment for this misconduct of the Israelites, the Lord declared that none of the existing generation who were above twenty years old at the time of the departure from Egypt (except Joshua and Caleb), should enter Canaan; and now, accordingly, began their long wanderings in the wilderness during thirty-eight years, in the course of which time all those who had left Egypt gradually died away, and a new generation succeeded in their place.

Concerning the history of the Israelites during this long period of wandering, and even concerning the localities which they occupied, we find but a very scanty notice in Scripture. Some persons suppose that the stations mentioned in Num. xxxiii. 18—36. belonged to this period; at the end of which the people arrived at Kadesh a second time. Certain it is that the narrative in Numbers, after having been interrupted by the recapitulation of various laws, proceeds thus: "Then came the children of Israel, even the whole congregation, into the desert of Zin, in the first month; and the people abode in Kadesh." (Num. xxi. 1.) It has been thought by some that there were two several places called Kadesh, one to the north of the peninsula of Sinai, about midway between the Mediterranean and the Dead Sea, almost on the borders of the Promised Land, at which the Israelites first encamped, — and another, where they encamped at the close of their wanderings, more to the

east, in the immediate vicinity of Mount Hor. But it is more probable that there was only one place so called; and that the latter was its true situation. Dr. Robinson fixes the position of Kadesh at a place called Ain-el-Weibeh, about two days' journey to the north of Mount Hor; but Mr. Stanley regards the place as more probably identical, or closely connected, with Petra, a little to the south of that mountain. The thirty-eight years of the Israelites' judicial wandering were probably passed in the wilderness of Paran, i. e. the great desert plateau of the Tih, and in moving up and down the chasm or valley of the Arabah, which was, perhaps, the wilderness of Zin, extending from the head of the eastern arm of the Red Sea (Elanitic Gulf, now the Gulf of Akabah) to the southern extremity of the Dead Sea.

Among the few details of Israelitish history during this period, we find the record of one event of considerable importance.* This was a formidable revolt against the personal authority of Moses and Aaron; or rather, perhaps, against the newly established form of Divine government which they were called to administer. The malcontents were headed by Korah, Dathan, and Abiram, belonging to the two neighbouring encampments of the Reubenites and the Kohathites. Korah was a Levite, first cousin of Moses and Aaron, being the son of Izhar, brother of Amram; and it is probable that he had become jealous of the large share of power, civil and ecclesiastical, which had been lodged in the line of Amram, to the exclusion of other portions of the tribe of Levi. Dathan and Abiram were of the tribe of Reuben; and they may have represented the jealousy of the whole tribe, occasioned by the pre-eminence assigned to Judah and Levi. These men, supported by 250 "princes of the assembly, famous in the congregation, men of renown," publicly charged Moses and Aaron with the usurpation of unwarranted authority, and, in effect, demanded their abdication of office. Moses referred the matter to the Divine decision; he commanded the 250 leaders of the revolt to appear in front of the Tabernacle on the following day, each bearing a censer with incense, after the manner of Aaron in the exercise of his lawful functions, in order that it might be publicly determined whether or not the Lord would sanction their ministrations. The appointment was kept; and then appeared a terrible vindication of the theocratic government, and a testimony of the Divine indignation against this spirit of insubordination, however for-

* But the date of this rebellion is uncertain. Some suppose that it took place before the sending of the spies.

tified, as it probably was, by appeals to patriarchal custom and claims of prescriptive right. At the Divine command, conveyed by Moses, the people retired in all directions from the tents of Korah, Dathan, and Abiram, which were thereupon suddenly swallowed up by an earthquake; while the chiefs who had gone to offer incense were consumed by fire which proceeded from the presence of the Lord. By Divine command, Eleazar took up the censers which had been employed by these presumptuous men, and converted them into broad plates for a covering of the altar. The rebellion, however, was not yet subdued. On the following day, the people rose up against Moses and Aaron, charging them with the death of all the men who had thus perished in their iniquity; and this turbulence was punished and repressed by a plague, in which no less than 14,700 of the people died. At the suggestion of Moses, Aaron, with incense burning on a censer, went forth among the people, and "stood between the dead and the living;" whereupon the plague was stayed; and hereby is conveyed to ourselves a lively representation of the work of the Great Intercessor, Jesus Christ. "All these things," we must remember, "happened unto them [the Israelites] for examples (types); and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. x. 11.)

After this, the Lord was pleased to confirm the authority of Aaron by another miracle. Moses, by Divine command, received from the prince of each tribe a rod, inscribed with the name of his tribe, but with the name of Aaron inscribed on the rod furnished by the tribe of Levi. These rods were laid up "before the Testimony;" and, on the following day, Moses found that while all the other rods were dry, "the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." This rod, which had thus become a singular token of the Divine ratification of Aaron's sacerdotal office, to the exclusion of all pretenders, was directed to be carefully laid up before the Testimony, i. e. the Tables of the Law. (Num. xvi. xvii.)

### Elementary and General Questions.

414. How long did the Israelites remain encamped at Horeb?
415. What events took place during that period?
416. What was the number of the Israelites when that encampment broke up?
417. What formed the signal for the movements and halts of the people in the wilderness?
418. Repeat the words used by Moses on these occasions.
419. Whom did the Israelites take with them as their human guide to the several localities from Horeb to Canaan?

420. What event occurred at Taberah, which gave rise to that name of the place?
421. Name the next encampment after Taberah. What took place there?
422. What station is named as next to Hazeroth? What is its probable locality? By what event was it distinguished?
423. In what direction did the Israelites proceed after quitting Hazeroth?
424. What events occurred on occasion of the Israelites' first visit to Kadesh-Barnea?
425. What report concerning Canaan was brought back by ten out of the twelve spies?
426. In what light did Caleb and Joshua represent the matter?
427. How was the report received by the people? and with what result?
428. Relate particulars concerning the discomfiture of the Israelites by the Amalekites and Canaanites (Amorites).
429. How long did the penal wanderings of the Israelites in the wilderness continue?
430. In what parts of the wilderness did they wander? Mention the modern names.
431. Give the history of the rebellion of Korah, Dathan, and Abiram.
432. State particulars concerning Aaron's rod that budded.

ADDITIONAL QUESTIONS.

433. Describe the position assigned at Horeb to the several tribes of Israel during an encampment and on a march.
434. State the respective numbers of the several tribes, and the banners under which they were ranged.
435. What importance attaches to a discovery of the site of Hazeroth?
436. What is, probably, the site of Kadesh Barnea?

---

## CHAPTER XXIV.

### JOURNEY FROM KADESH TO THE BORDERS OF CANAAN.—DEATH OF AARON, AND OF MOSES.

(Numbers, XX.—XXXVI.; Deuteronomy.)

AT the end of the thirty-eight years of penal wandering in the wilderness, and in the fortieth year after the Exodus, the Israelites pitched their camp, for the second time, at Kadesh Barnea. Here Miriam died. Here also the people broke out into loud complaints against Moses, in consequence of the want of water, from which they now began once more to suffer, the supply which had followed them from Rephidim having been previously withdrawn. Having appealed to the Lord for direction in this emergency, Moses was commanded to take the rod

and, together with Aaron, to speak to the rock*; a promise being given him that the rock should then pour forth water. Moses accordingly took the rod "from before the Lord," and gathered the congregation in front of the rock; but here he first addressed the people in a tone of impatience and anger, saying, "Hear now, ye rebels, must we fetch you water out of this rock?" and then he "lifted up his hand, and with the rod he *smote* the rock twice." The supply of water was given; but the Lord reproved Moses and Aaron, as having failed to honour Him before the people,—their conduct having been marked by want of strict obedience to the Divine command, and having probably involved a manifestation of unbelief, or a want of confidence in Divine faithfulness and power; and it was solemnly declared that, as a punishment for their sin in this matter, they should not personally conduct the people into Canaan. The place was called Meribah (strife), because there the children of Israel strove with the Lord. (Num. xx. 1—13.)

From this station the Israelites could have marched directly towards Canaan; and they might have been encouraged to do so by the fact that they had been enabled, through Divine interposition, to repulse Arad (or rather, the king of Arad; see Judges, i. 16.), one of the kings of the south, who had ventured to attack them. But, notwithstanding this success, it was determined that they should proceed through the land of Edom, and then advance northward on the other side of the Jordan, so as to attack the more central portion of the country from the east. Accordingly, Moses despatched an embassy to the king of Edom, requesting permission to pass through his territory: this request, however, met with a positive refusal, and it was therefore resolved to march southward, as far as the head of the eastern arm of the Red Sea, and then to turn northward, so as to go round the land of Edom (the region of Mount Seir), instead of passing through it.†

At this time, while they were yet in the vicinity of Mount

* We have seen that Mr. Stanley regards Kadesh Barnea as nearly, if not quite, identical with Petra (i. e. Selah, the rock, the rocky dwelling). It accords with this supposition that the Lord said unto Moses, "Speak ye unto the rock before their eyes;" without any previous mention of a rock. The nature of the place alone was a sufficient indication of the meaning of this part of the command.

† They "encamped on the shores of the Gulf of Akaba at Ezion-Geber, and then turned the corner of the Edomite mountains, at their southern extremity, and entered the table-land of Moab at the 'torrent of the willows' ('the brook Zared'), at the south-east end of the Dead Sea."—Stanley, *Sinai and Palestine*, part ii. ch. i.

Hor, Aaron, by Divine command, went up to the top of that mountain*, and there died, having first invested his son and successor, Eleazar, with the pontifical garments. The people mourned for him thirty days. With regard to the personal character of Aaron, it may be remarked, that while he was inferior to Moses in courage, firmness of purpose, and strength of faith, he was yet favourably distinguished by patience under suffering, and, except in the matter of the Golden Calf, when he yielded to the fear of man, and in the case of the revolt against Moses, he persevered in a course of fidelity to the ceremonial law and all the theocratic institutions.

Proceeding on the route already indicated, the Israelites once more became weary and disheartened; they broke out into invectives against Moses on account of the scarcity of provisions which existed notwithstanding the supply sold to them by the Edomites, as they passed along the borders of their territory; and they spoke contemptuously of the manna with which they had been so long miraculously supplied. "Our souls," said they, "loatheth this light bread." Great was this offence against their invisible king, who was conducting them on their journey by the direct interposition of His almighty power; and it met with signal punishment. "The Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." The people then sought the intercession of Moses on their behalf. "And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass and put it upon a pole; and it came to pass that, if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num. xxi. 7—9.). In memory of this wonderful deliverance, the brazen serpent was carefully preserved; until, at length, in consequence of a disposition on the part of the people to make it an object of idolatry, it was destroyed by Hezekiah. (2 Kings, xviii. 4.) To Christians this miracle is especially remarkable, because our Saviour has taught us to regard the brazen serpent as typical of Himself, and of His precious death upon the cross for our salvation, — a salvation to be personally received through faith in Him. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." (John, iii. 14, 15.)†

* This mountain is still called by the Arabs Jebel Aaroun, i. e. Aaron's Mount.

† "As symbolical of the method of recovery propounded to sinners in

It is not certain at what precise spot the last recorded transaction took place; we read only the names of the several stations at which the Israelites encamped after they left Mount Hor, without any narrative of events by which they were distinguished. (Num. xxi. xxxiii.) We then find that, having passed through the country of the Moabites, they encamped by the river Arnon, on the east of the Dead Sea, intending to make a peaceable passage through the territory of the Amorites, a Canaanite people who had crossed the Jordan and had driven the Moabites from a portion of their country. An embassy was accordingly sent to Sihon, king of the Amorites, requesting permission for the transit; but this was met by a warlike demonstration, leading to a conflict between the Amorites and Israel, which ended in the entire defeat of Sihon and his forces, together with the capture of Heshbon and other places. The route of the Israelites now lay through Bashan, where they met with resistance from Og, the king of that country. Og was personally remarkable as a man of gigantic stature*, and it is pro-

the Gospel, the leading ideas in both are manifestly the same; — on the part of those respectively concerned, a wounded, dying, condition, — on the part of God, the conspicuous elevation of something apparently inadequate, yet really effectual to accomplish the cure; and the simple looking to this object as the medium, through which its healing virtue was to flow into the experience of the dying."—FAIRBAIRN, *Typology of Scripture*, part i. ch. iii.

* Og had an iron bedstead, nine cubits long, i. e. about thirteen feet and a half. (Deut. iii. 11.) "In the same regions of the east, bedsteads of metal seem to have been more in use anciently than at present. . . . Heathen writers notice bedsteads of gold and silver. Herodotus (i. 181.) and Diodorus Siculus (vi. 10.) describe beds and tables of these metals, which they observed in eastern temples. Such beds are, in the book of Esther [i. 6.], ascribed to the Persians; and accordingly a bed of gold was found by Alexander the Great in the tomb of Cyrus (Arrian de Exped. Alex. lib. vi.). Sardanapalus caused 150 beds of gold, and as many tables of the same metal, to be buried with him (Ctesias ap. Athenæum, l. xii.). The Parthian monarchs ordinarily slept on beds of gold, and this was counted a special privilege of their estate (Josephus, *Antiq.* xx. 3.). At the time of the Trojan War, Agamemnon had several beds of brass (Thersites, ap. Athenæum, xiii. 11.). Both Livy and St. Augustin affirm that the Romans brought beds of brass from Asia to Rome, after the wars they had in that part of the world (Liv. lib. xxxix.; Aug. *De Civ. Dei*, iii. 21.). It is related by Thucydides that when the Thebans had destroyed the city of Platæa, they took away many beds of brass and iron, which they found there, and consecrated them to Juno (lib. iii.). These are sufficient instances of the ancient usage; but most of them show that such beds or bedsteads were not in common use, but belonged to princes and persons of distinction."—KITTO, *Daily Bible Illustrations*, vol. ii. pp. 211, 212.

bable that he was at the head of a people of warlike character: but his resistance to Israel was fruitless; in a battle which was fought at Edrei, the Lord delivered him and his armies into the power of His chosen people, who took possession of the whole territory of Bashan.

From Bashan the Israelites proceeded to the plains of Moab, a district at the north of the Dead Sea, on the eastern bank of the Jordan, opposite to Jericho. This district was still called the plains of Moab, because it had been formerly occupied by the Moabites; but that people had been afterwards expelled by the Amorites, whom the Israelites had recently subdued, so that they now encamped in this country without opposition. The Moabites had retired to a mountainous region farther to the east; and here, although, as the descendants of Lot, they were secure from any hostile invasion of the Israelites (Deut. ii. 9.), they had yet taken alarm at the formidable numbers and rapid conquests of that people. Under the influence of this fear, Balak, their king, sent for a celebrated soothsayer or diviner, named Balaam, who resided at a place called Pethor, in Mesopotamia, with the hope of inducing him to pronounce a curse upon the Israelites, and trusting that, in some way or other, this curse might act as a check upon their prosperity and progress.* The history of this mission and its results is recorded,

* Concerning the use of such curses or solemn maledictions among heathen nations, see Kitto's *Daily Bible Illustrations*, vol. ii. pp. 213—215. With regard to the character of Balaam, Dr. Kitto quotes the following passage from Buddicom's *Christian Exodus*:—"It would be vain to assert, in opposition to the whole course of his history, that he had no acquaintance with the character, the will, and the dealings of Jehovah. It is indeed certain that he was a diviner, and a pretender to those magical arts and incantations so common in his age and country. But, with these abatements, he possessed, from whatever source derived, knowledge of a higher and nobler character, which, improved to its legitimate end, would have gifted him with distinction immeasurably transcending every dream of worldly avarice, or all the wealth and powers which the King of Moab could bestow. Unreal as his divinations and sorceries were, he had communications from the God of Heaven which might have made him wise unto salvation, and a diffusive blessing to all around him. But, alas! the illumination of the mind is by no means necessarily associated with the conversion of the heart. There are many who know God, yet glorify Him not as God, by a sanctified use of their attainments to His honour. He only knows God aright whose will and affections are overruled to obey Him. 'The fear of the Lord is the beginning of wisdom, A good understanding have all they that do His commandments.' He whose knowledge of Divine truth is merely theoretical, resembles the ill-assorted image of Nebuchadnezzar, whose head was of fine gold, but his feet part of iron and part of clay." In short, Balaam appears to have been a man of a worldly mind, endeavouring to serve at once God and Mammon. See 2 Pet. ii. 15, 16.; Jude, 11.

in sublime and striking language, in Numbers, xxii.—xxiv.; where it should be carefully perused. Suffice it here to say that Balaam, induced by the large reward which Balak offered for his services, endeavoured to lay a curse upon the Israelites: but his attempts were vain; for he found himself constrained by almighty power to pronounce a blessing instead of a curse, and even to give utterance to a remarkable prophecy concerning the future conquests and greatness of the chosen people. It was on this occasion that the "dumb ass, speaking with man's voice, rebuked the madness of the prophet." (2 Pet. ii. 16.; comp. Num. xxii. 22—35.)

After this signal failure and rebuke, Balaam advised the Moabites to attempt the ruin of the Israelites by seducing them to sin, especially to idolatry and its concomitant offences. This counsel was followed, and with too great success. Under the influence of the Moabitish and Midianitish women, a large number of the people were induced to join in the idolatrous worship of Baal-peor. This act of high treason against the invisible sovereign was punished, in the first instance, by Moses, who commanded the judges to carry into effect the sentence of the law by the infliction of death upon the idolaters; a sentence in the execution of which Phinehas, the son of Eleazar the priest, especially distinguished himself by the slaughter of Zimri, who had the effrontery to appear in company with Cosbi, a Midianitish woman, under the immediate observation of Moses himself. Besides this, the Lord visited the Israelites with a plague, in which 24,000 died. From this time, the Midianites were formally ranked among the enemies of Israel; and even the Moabites were no longer regarded as a kindred race, but were viewed in the light of aliens.

During the encampment in the plains of Moab, Moses by Divine command took a fresh census; the result of which showed a slight decrease (of about 2000) in the number of the people, since the period of their departure from Egypt. (Num. xxvi. comp. with Num. i.) All who had attained the age of twenty years when the Israelites began their journey were now dead, except Joshua and Caleb, together with Moses himself; and Moses now received a distinct intimation that the time of his decease was at hand, accompanied with a charge, in accordance with his own patriotic desire, to make a solemn appointment of Joshua as his successor.

The tribes of Reuben and Gad, and half the tribe of Manasseh, having applied for a grant of the territory which had been conquered on the east of Jordan, as their portion of

the promised inheritance, the grant was made by Moses, on condition that the tribes thus settled should not refuse to cross the Jordan with their brethren, in order to assist in the conquest of Canaan. (Num. xxxii. 1—38.) After this, acting under Divine direction, Moses declared the boundaries of the Promised Land, with its mode of distribution among the tribes; assigning to the Levites forty-eight cities with their suburbs, including the six cities of refuge. (Num. xxxiv, xxxv.) He then recapitulated the Law which had been delivered at Sinai; which he also left in writing for the benefit of future ages: and at the same time he addressed copious and earnest exhortations to the people, reminding them of the past dealings of the Lord with them in Egypt and in the wilderness, calling them to act with courage and vigour for the possession of Canaan, and to persevere in dutiful and careful obedience to the commandments and institutions of their Divine King, with due submission to his appointed ministers,—and adding a promise of national prosperity in case of obedience, together with a threatening of punishment for disobedience by the infliction of signal and long-continued calamities. These repetitions and addresses by Moses form the substance of the Book of Deuteronomy.

And now (B.C. 1451), in obedience to the Divine command, Moses ascended one of the summits of the mountains of Abarim, named Nebo or Pisgah (perhaps that which is now called Jebel Attarûs), from which he obtained a survey of the Promised Land. Here he beheld, on his right, the mountains of Gilead, and the fertile district of the north of Canaan, bounded by the snowy summit of Mount Lebanon; on his left, beyond the Jordan, which here falls into the Dead Sea, he saw the territory assigned to the tribe of Judah, sloping off to the borders of the wilderness; close beneath him, on the opposite side of the Jordan, lay Jericho, the city of palms; beyond this, his eye ranged over the hills and plains allotted to Benjamin and Ephraim, to the Mediterranean Sea in the distant horizon. Such was the prospect which was spread out to the gaze of Moses as he stood on the summit of Pisgah. "And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab over against Beth-peor [" in a ravine before Beth-peor, that is, in front of the height from which Balaam's last prophecy had been delivered; and so,

doubtless, somewhere in the gorges of Pisgah" *]; but no man knoweth of his sepulchre unto this day. And Moses was 120 years old when he died; his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days." (Deut. xxxiv. 4 — 8.) "Here we leave him. But we quit with reluctance the man whose career and character, as connected with, and developed in, a large and important part of Scripture, have engaged so much of our attention. . . . . As the mind tries, however, to rest upon the prominent points of the character which his career evinces, we find ourselves unexpectedly baffled. All the great men of sacred as well as of profane history possessed some prominent virtue or quality, which stood out in bolder relief than their other excellences. We think of the faith of Abraham, of the conscientiousness of Joseph, of the contrition of David, of the generosity of Jonathan, of the zeal of Elijah; but what do we regard as the dominant quality of Moses? It is not to be found. The mind is perplexed in the attempt to fix on any. It is not firmness, it is not perseverance, it is not disinterestedness, it is not patriotism, it is not confidence in God, it is not meekness, it is not humility, it is not forgetfulness of self, that forms his distinguishing characteristic. It is not any ONE of these. It is ALL of them. His virtues, his graces, were all equal to each other; and it was their beautifully harmonious operation and development which constituted his noble, and all but perfect, character. This was the greatness of Moses, this was the glory of his character. It is a kind of character rare in any man; and in no man, historically known, has it been so completely manifested. The exigencies of even those great affairs, which engaged his thought, did not, and could not, call forth on any *one* occasion *all* the high qualities with which he was gifted. It is rarely possible to see more than one high endowment in action at the same time. But we find Moses equal to every occasion; he is never lacking† in the virtue which the occasion requires him to exercise; and by this we know that he possessed them all. When we reflect that Moses possessed all the learning of his age, and that he wanted none of the talents which constitute human greatness, — knowing, as we do, that such endowments are not invariably accompanied by high character and noble sentiments, — we honour his humility more than his glory, and, above all, we

* Stanley. *Sinai and Palestine*, ch. vii.

† The author had previously referred to the 'sin of Moses" which led to his exclusion from Canaan.

venerate that Divine wisdom which raised up this extraordinary man, and called him forth at the moment when the world had need of him." *

### Elementary and General Questions.

437. When did the Israelites arrive a second time at Kadesh Barnea?
438. When and where did Miriam die?
439. Relate the history of Moses' smiting the rock at Kadesh.
440. What name was given to this place, in memorial of the people's murmuring?
441. What route did the Israelites take from Kadesh, and why?
442. Where did Aaron die? Who was his successor?
443. Give the history of the plague of fiery serpents, and the appointed method of healing.
444. Explain the symbolical and typical meaning of the Brazen Serpent.
445. Where did the Israelites encamp after having passed through the country of the Moabites?
446. How did they obtain a passage through the territory of the Amorites?
447. Where did they fight a battle which opened to them the land of Bashan?
448. Where was the last encampment of the Israelites on the east of Jordan?
449. Relate the history of Balak and Balaam. Repeat Balaam's prophecy of Christ, Num. xxiv. 7.
450. How did the Israelites suffer Balaam to do them harm? And how was their wickedness punished?
451. What was the result of the census taken in the plains of Moab?
452. Which of the tribes of Israel obtained a settlement east of Jordan, and on what conditions?
453. Relate the circumstances attending the death of Moses.

### Additional Questions.

454. Describe the character of Aaron.
455. What do we read concerning Og, King of Bashan? Refer to some accounts of metal bedsteads in ancient history.
456. Why was the district on the south-east of Jordan denominated "the plains of Moab" at the time of the Israelites' encampment there?
457. What appears to have been the character of Balaam?
458. Describe the prospect which lay before and around Moses when he was on the top of Pisgah.
459. State your view of the character of Moses.
460. Give the date of the death of Moses.

---

* Kitto, *Daily Bible Illustrations*, vol. ii. pp. 240, 242.

# CHAPTER XXV.

## Invasion of Canaan.—Death of Joshua.

(Josh. i.—xxiv.)

Joshua had already been appointed to succeed Moses as the leader of the Israelites, and in the administration of the theocratical government. He was now (B.C. 1451) confirmed in this office, and was commanded to lead the people into the promised land, with the assurance of Divine support to give success to faithful and courageous conduct; herein becoming a type of Christ, the true "salvation of the Lord," whose office it is to conduct his faithful people to the possession of their heavenly inheritance, the land of everlasting rest.

As a preliminary step, Joshua sent two spies secretly from Shittim * to Jericho, a fortified city on the other side of the Jordan†, which formed the key to the whole country.‡ By some means, the presence of these men had become known to the inhabitants of that place, and search was made for them, from which they escaped only by the address of a woman named Rahab §, at

* Shittim (the Acacias), or Abel-shittim (the Acacia Meadow, Num. xxxiii. 49.), the last place at which the Israelites encamped before they removed to the Jordan, was in the plains of Moab, at the foot of the mountainous range Abarim, and immediately under Nebo, opposite to Jericho. Hence it is to be looked for near the point at which the Wady Heshban enters the plains of Moab; probably to the south of this wady. See Keil on *Joshua*, ii. 1.

† This river was so called, according to Gesenius, from *jered*, to descend, and so = the descender, the river that flows down. Its fall is considerable. The word, in Scripture, has the article always (except twice),— *the* Jordan.

‡ We find mention of Jericho and its neighbouring palm-grove, in Strabo, xvi. 2.; Diodor. Sic. ii. 48. Tacitus, in his description of Judea, makes special mention of Lebanon and the Jordan, Hist. v. 6.; and Justin. xxx. 3., speaks of the valley of the Jordan, and its trees of opobalsamum. For a description of Jericho see Stanley, *Sinai and Palestine*, ch. vii.

§ "Though Rahab's subsequent conversation with the spies (v. 9.) proves that she was both convinced of the omnipotence of Jehovah, and of the reality of the miracles He had performed for His people, and also that she firmly believed that this God was about to give them the land of Canaan, and that therefore all opposition to Israel would be futile, being in fact resistance to the Almighty God himself; yet this is no justification of her falsehood, which still remains nothing but a sinful expedient, by which she thought it necessary to contribute her part toward the accomplishment

whose house they lodged; who first concealed them under some stalks of flax, which had been spread out to dry on the flat roof of her house, and afterwards let them down through a window, so that they were immediately outside the town-wall against which her house was built. From her they learnt that, on the approach of the Israelites, the people of Canaan had been smitten with a panic, arising from the intelligence which they had received of the manifestation of Divine power in their favour. On receipt of this report, Joshua immediately led the people to the brink of the Jordan, and appointed a time for the passage of the river. But it was now about the period of the vernal equinox, the time of barley-harvest; and the river was swollen with its annual flood, arising from the melting of the snow, which carried it periodically over its banks of the lower or innermost channel, so as to fill up a higher or wider channel, enclosed with steep banks on either side. The passage was therefore impracticable by any means at the command of the Israelites themselves; but Joshua prepared them to expect that it should be effected by the power of the Almighty. He commanded the priests to take up the ark, and carry it in front of the host; and no sooner had the soles of their feet touched the edge of the river, than the waters which came down from above were stayed in their course and made to stand in a heap, while those from below flowed away in their usual course to the Dead Sea, and left a large space of dry ground for the passage of the Israelites. The ark was set down in the dry channel, and remained there until all the people had passed over; and on this spot twelve stones were set up as a monument of the event, while twelve other large stones, taken from the same place, were set up by Divine command in Gilgal, on the east of Jericho, where the Israelites made their first encampment in Canaan. The administration of Joshua was thus inaugurated by a heaven-wrought miracle, similar to that which had introduced the leadership of Moses at the Red Sea. And it has been observed that "that which Moses accomplished with his staff, through the word of the Lord, was here performed by the ark of the covenant, which had been appointed at the establishment of the theocracy as the regular symbol of the gracious

of the decrees of God, and the safety of herself and family. The lie which Rahab told is a sin, notwithstanding that the feelings which dictated it had their root in faith in the true God (Heb. xi. 31.); and the help she rendered from these motives to the spies, and therefore to the cause of the Lord, was accounted to her for righteousness (James ii. 25.), and her sin was forgiven her as a sin of weakness."—KEIL on *Joshua*, ii. 2—6.

presence of the Lord. When the ordinary means of grace exist, the goodness and power of God operate through them, and not directly. Israel was to learn this now, and at the same time to receive a striking fulfilment of the assurance which God had given them, that He would manifest His glory to them out of the ark of the covenant." *

The terror of the Canaanites was augmented by the miraculous passage of the Jordan; but it was not necessary to take immediate advantage of this state of things in order to ensure the success of the divinely conducted enterprise. Gilgal † was fixed upon as the place of head-quarters; and here, by the express command of Jehovah, the Israelites took time for the discharge of some ceremonial duties, as the matter which claimed their first attention. The rite of circumcision, which had been neglected ‡ during the wanderings in the wilderness, was now solemnly renewed; and the Passover, which had not been kept since the Israelites quitted Sinai, was celebrated on the fourteenth day of the month, at even. On the following day the people ate unleavened cakes made of the produce of the land upon which they had now set foot; and then the supply of manna, being no longer needed, ceased.§

The time for the commencement of active operations against the Canaanites was now drawing near. "And it came to pass, when Joshua was by Jericho" — probably on some day when he was taking a survey of the place, — "that he lifted up his eyes, and looked; and behold there stood a man over against him with his sword drawn in his hand ‖; and Joshua

* Keil on *Joshua*, iii. 7—17

† I. e. a rolling away; because the Lord said unto Joshua, "This day have I rolled away the reproach of Egypt from off you," i. e. the reproach cast upon the Israelites by the Egyptians, who said that God had brought them out into the wilderness in order to destroy them.

‡ Or, rather, discontinued, suspended, in token of the Divine displeasure, and the temporary rejection of the people. The Israelites now entered once more into covenant with the Lord, by the renewal of circumcision, and the celebration of the Passover. See Keil on *Joshua*, v. 4—6.

§ "This discontinuance of the supply by which the people had been so long sustained, no less marks the signal providence of God, than the original grant of it, and its long continuance. It came not one day before it was needed; and it was continued not one day longer than was really required by the wants of the people. This strikingly showed the Lord's care, and evinced the miraculous nature of the supply. Such indications as this of the Lord's presence and power were little less than visible manifestations of Deity."—KITTO, *Daily Bible Illustrations*, vol. ii. p. 261.

‖ As he had before appeared to Balaam, Num. xxii. 23. 31.

went unto him, and said unto him, Art thou for us, or for our adversaries? and he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." (Josh. v. 14, 15.) There can be no doubt that the glorious Being who thus appeared to Joshua, and received his worship, was the same who had appeared to Abraham as a traveller, and to Moses in the burning bush; even the eternal Son of God in a human form temporarily assumed. And the design of this appearance was to encourage Joshua and the people to advance against the Canannites, with a firm reliance on the promised and ever-present aid of the Almighty.

The people of Jericho, afraid to encounter the Israelites in the open field, shut themselves up within their walls, which they hoped would serve as an impregnable defence. But no walls can hold out when the captain of the Lord's host is the besieger.* In the present case, His wonderful power was remarkably apparent. According to Divine instructions to Joshua, the army marched round the place in silent procession, once on each of

* "The possession of Canaan by the Israelites is constantly set forth as a free gift of the Divine favour, by which all ideas of human right are completely excluded, . . . But while, on the one hand, the donation of this land to the Israelites was an act of the Lord's free favour, the denial of it to the Canaanites was no less an act of His retributive justice, of such justice as it behoved the moral Governor of the world to administer against a people laden with iniquity. . . . When the time was fully come, the Canaanites became a doomed people,—doomed to expulsion or extermination by the Israelites, to whom was committed the sword of judgment, and who were the destined inheritors of the land of which the Canaanites had, by that time, proved themselves unworthy. This solemn doom is expressed in the Hebrew by a peculiar word (cherem), which is always applied to such devotement to destruction in vindication of the Divine justice; and this is the term constantly applied to the Canaanites, as to a people who, by their enormities, had dishonoured the moral government of God, and were therefore to be constrained, by the judgment inflicted on them, to glorify that government, and thereby to set forth the great truth, that there is a pure and holy Ruler of the nations. Then, again, the Israelites, favoured as they were for their fathers' sake, were apprised that even they held the land by no other tenure than that which the Canaanites were to be destroyed for infringing. Over and over again were they warned, that if they fell into the same dreadful transgressions for which the Canaanites had been cast out, they would subject themselves to the same doom—be like them destroyed—like them cast out of the good land which they had defiled."—KITTO, *Daily Bible Illustrations*, vol. ii. p. 255—258.

six successive days, attended by seven priests blowing trumpets (rams' horns*), and the ark; one portion of the army being in front and the other in the rear. On the seventh day, this procession marched round the city seven times; when, at the end of the seventh circuit †, the priests having blown a long blast with the trumpets and the people having raised a loud shout, the walls of the city fell down flat to the ground, and the place was left utterly defenceless, and exposed to an assault. The Israelites rushed from all points upon the devoted city, which, according to the Divine command, they utterly destroyed; sparing only the family of Rahab, who had given protection to the spies, and whose house had been distinguished, according to previous arrangement, by a red cord displayed at the window. (Josh. vi. 1—25.) "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." (Josh. vi. 26.) This curse has been usually understood as meaning that whoever should attempt to rebuild ‡ the place, should lose his first-born by death at the commencement of the work, and his youngest son at the completion of it, or, that he should lose all his children, from the first-born to the youngest, during the progress of the work; but it has also been thought to signify that the builder should be delayed in his undertaking, from the birth of his first-born to the birth of his youngest son; and in this sense it is supposed to have been fulfilled in the experience of Hiel, who rebuilt Jericho during the reign of Ahab. (1 Kings xvi. 34.)

* *Heb.*, trumpets of jubilee, i. e. curved trumpets, made of horn, or in the shape of a horn, capable of producing a loud sound. Compare Exod. xix. 13.; Lev. xxv. 9.

† The number seven amongst the Israelites was sacred; "and by this march of seven days, and the repetition of it seven times on the seventh day, together with the seven priests walking before the ark of the covenant and blowing seven trumpets, the host of Israel were to show that they were the people of the covenant, and that, as the gracious presence of God was bound up with the ark of the covenant, they had in the midst of them their God and Lord, and were fighting in His name." KEIL on *Joshua*, vi. 3—5. At the same time, the continuation of the march during several days, might have served "to exercise the Israelites in unqualified faith and patient confidence in the power and promise of their God, and to impress deeply upon their minds the fact, that it was only the omnipotence and faithfulness of Jehovah which had given into their hands this fortified city, the key to the entire land."—*Ib.*

‡ I. e. to restore it as a fortress, to rebuild its walls and gates. Jericho was inhabited again before the time of Hiel (Judges iii. 13.; 2 Sam. x. 5.); but it was not fortified.

The prohibition and imprecation of Joshua have been compared to that of Agamemnon, concerning the rebuilding of Troy, and of the Romans with respect to Carthage; and, more especially, to that of Crœsus pronounced over Sidene.*

Joshua now directed his arms against Ai, a town in the hill country †, to the north-west of Jericho, probably in a strong position near a difficult pass, to the east of Bethel.‡

Having ascertained that the capture of the place was likely to be easy, he sent a detachment of about 3000 men for the accomplishment of this purpose; but, to his utter surprise, and to the great disappointment of all the people, this force

* Quoted by Grotius from Strabo, xiii. 1. 42.

† "The earliest and most fundamental distributions of territory are according to the simple division of the country into its highlands and lowlands. 'The Amalekites,' that is, the Bedouin tribes, 'dwell in the land of the south,' that is, on the desert frontier,—'and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains,' that is, the central mass of hills,—'and the Canaanites dwell by the sea and by the "side" of Jordan,' (Num. xiii. 29.; comp. Josh. xi. 8.) that is, on the western and eastern plains. And of the early inhabitants thus enumerated, those who at least by their names are brought into the sharpest geographical contrast are, the Amorites or 'dwellers on the summits,' and the Canaanites or 'lowlanders.'"—STANLEY, *Sinai and Palestine*, ch. ii. "In the book of Joshua," says Ritter (quoted in Hackett's Illustrations of Scripture, ch. v.), "which relates the conquest and distribution of the land of Canaan, the geographical character is predominant. Its contents, therefore, in this respect, admit of being brought to the test of comparison with the ascertained condition of the country; and the result is that its accuracy has been fully established in the minutest details, even when the examination has been pursued into the most unimportant and trivial local relations. The notices, not only of distinct regions, but of valleys, fountains, mountains, villages, have been confirmed, often with surprising certainty and particularity. The entire political and religious life of the Hebrews was interwoven in the closest manner, like a piece of net-work, with the geography of the land, far more so than is true of the modern European nations; and hence the opportunity to verify the alleged or implied connection between places and events is the more perfect, and affords results the more satisfactory. Most decisive is the rebuke which infidelity has received from this new species of testimony: it has been compelled to confess with shame that it has imposed on itself and others by the unfounded doubts which it has raised against the truth of the Scriptures. The authenticity of the historical books of the Old Testament has been shown to be capable of vindication on a side hitherto too much overlooked: their fidelity in all matters within the sphere of geography places a new argument in the hands of the defenders of Revelation."

‡ Robinson fixes the site of Bethel at the ruins of *Makhrun* or *Beitin*, but is at a loss for the locality of Ai. Some think, however, that Bethel was farther north, probably at or near the modern *Sinfil*, and that the site of Ai is the place now called *Turmus Aya*. See Keil on *Joshua*, vii. 2—5.

was driven from the heights with loss. Joshua fell down before the Lord; and, in answer to his earnest supplication, it was revealed to him that the recent defeat was the punishment of a sin which had been committed among the people, by the appropriation of some of the spoil of Jericho, which ought to have been utterly destroyed, or, so far as it consisted of gold or other metal, to have been consecrated to the use of the Tabernacle worship. For the detection of the offender, recourse was had to the lot; and in this way he was found in the person of Achan, a member of the tribe of Judah, who was compelled to confess that he had taken, and secreted in his tent, a rich Babylonish cloak, and a quantity of silver and gold. Achan and his family were put to death by stoning*, and their remains, together with all the offender's property, and the treasure which he had so covetously and impiously taken and concealed, were consumed with fire, and covered with stones†, in a spot which was hence denominated the valley of Achor (i. e. trouble or disturbance), situate somewhere on the south or south-west of Jericho.

After this vindication of the Divine sovereignty and honour among the Israelites, their course of conquest was suffered to proceed. Ai was readily taken by means of the following stratagem.‡ One party of the attacking force§, having feigned a flight, induced the men of Ai to leave the city in pursuit of them, chasing them probably far down towards the desert or valley of the Jordan; whereupon a second party, who rose up from ambush in another quarter (probably towards the head of the pass), found free ingress into the place, and set it on fire. The Israelites then turned upon their pursuers, who, surrounded and dismayed, were easily destroyed. All the inhabitants of

* See Keil on *Joshua*, vii. 15.

† It has been observed by travellers and commentators that the custom of throwing stones upon the graves of criminals is still prevalent in the East.

‡ On this subject, Keil quotes, with approbation, the following remarks of Calvin: "The question put by many, with reference to the propriety of employing stratagem in order to deceive an enemy, indicates excessive ignorance. For it is certainly not physical force alone which determines the issue of war; but, on the contrary, those are pronounced the best generals whose success is due less to force than to skilful manœuvres. And therefore, if war is lawful at all, it is indisputably right to avail oneself of those arts by which victory is usually obtained. It is of course understood that neither must treaties be violated, nor faith broken in any other way."

§ Perhaps, the main body. On the movements connected with this attack, see Keil on *Joshua*, viii. 1—29.

the place, to the number of 12,000, were put to death, the town itself was reduced to a heap of ruins, and the king, who had been taken prisoner, was hung.

The Israelites, having thus penetrated towards the heart of Canaan*, the kings (petty princes) of the country found it necessary to combine together, in order to make head against them. But the people of Gibeon, a city (now the village El-Jib) lying on a detached hill near a lofty eminence (now Nebi Samuel), a few miles to the north of Jerusalem, desired rather to make a treaty of peace with the invaders. And in this they succeeded by artifice. A deputation of the Gibeonites, having all the appearance of way-worn travellers from a distance (with old sacks or bags upon their asses,—wine-bottles of skin, old, rent, and bound up,—old and patched sandals,—worn and soiled clothes,—and hard-baked bread), waited upon Joshua, professing to have comè from a remote district, with the desire of cultivating the friendship of a people who had been so signally blessed by the Almighty, in their deliverance from Egypt, and in their conquests on the other side of Jordan. Failing to seek advice from the Lord, Joshua and the people were misled by these representations, and concluded a treaty of peace and amity with the pretended strangers; and, when it had been discovered that Gibeon was in fact one of the neighbouring cities which had been devoted to speedy destruction, still it was decided that the treaty must be observed, and that no more could be done against the Gibeonites than to reduce them to a state of servitude, as hewers of wood and drawers of water. (Josh. ix.)

Gibeon, having thus consulted for its own safety, now became the immediate object of attack to five combined kings of the Amorites, namely, Adoni-zedek king of Jerusalem, Hoham, king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon. In this emergency the Gibeonites sent to the head-quarters of the Israelites at Gilgal, and called upon Joshua for protection; and Joshua, having made

* Keil maintains that, as soon as Ai was taken, Joshua went with the whole of the people to mounts Ebal and Gerizim; and that the Gilgal henceforward mentioned as the head-quarters of the Israelites is not to be understood as the place of their first encampment in the valley of the Jordan, but a place in the neighbourhood of Shiloh, on the spot occupied by the modern village of Jiljilia, to the west of Sinjil (Bethel.) This place was in the centre of the country, on a steep hill, having good table-land on the top, and commanding an extensive prospect of the large plain on the west, and also towards the north and east, thus offering a good opportunity for the execution of Joshua's plans. But it must be confessed that our first impression, on reading Josh. x. 43., is that Joshua returned to the original camp at Gilgal.

a forced march, came unexpectedly upon the besieging forces, which he routed with immense slaughter. This great victory was accomplished by the merciful interposition of heaven: many of the fugitives, having outstripped their pursuers in the ascent of Beth-horon the Upper, were destroyed by great hail-stones; while, having crossed the ridge of the mountains, they were on the descent towards the lower Beth-horon *, when, the approach of night seeming likely to put an end to the slaughter, Joshua found himself authorised to sue for a miraculous prolongation of the day,—a request which, by the agency of the Divine Creator and almighty Champion of Israel, was wonderfully granted.† "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and, thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." (Josh. x. 12, 13.) It can hardly need to be observed that this wonderful and unparalleled event is here described, as in fact all such descriptions are properly made, according to the appearance; just as when we say the sun rises or sets. Whatever were the means em-

* "The character of the descent from the hill-country of Judea into the plain of Philistia, is very different from that of the precipitous ravines which led down into the great depression of the Jordan. . . . . From the plain of Sharon a wide valley of corn-fields runs straight up into the hills, which here assume something of a bolder and higher form than usual. This is the valley of 'Ajalon,' or of 'Stags,' of which the name is still preserved in a little village on its northern side, and of which the signification is said to be still justified by the gazelles which the peasants hunt on its mountain slopes. The valley is slightly broken by a low ridge, on which stands the village of Beit-Nuba. Passing by two more hamlets, Beit-Sireh, and Beit-Likhi, another ridge is crossed and another village; and from thence begins a gradual ascent, through a narrower valley, almost approximating to the character of a ravine, at the foot of which, though on an eminence, marked by a few palms, stands the village of Beit-ur El-Tathi, whilst at the summit and eastern extremity of the pass stands the village of Beit-ur El-Foka. This is the pass of the Nether and Upper Beth-horon, 'the House of Caves,' of which there are still traces, though, perhaps, not enough to account for so emphatic a name. From the Upper Beth-horon another descent and ascent leads to a ridge which commands the heights above El-Jib, the modern village which thus retains the name of Gibeon; and then once more a slight descent reaches that village, and from the village is mounted the high point, called Nebi-Samuel, from which is obtained the first view of Jerusalem and its wide table-land."—STANLEY, *Sinai and Palestine*, ch. iv.

† A grant which Agamemnon could not procure from his false deity,—Iliad, ii. 419. But we may trace a fabulous imitation of this history in Odyss. xxiii. 241.

ployed by the Almighty for the accomplishment of this stupendous miracle*, still the fact could be stated, with truth and effect, only as it is recorded in the pages of Scripture.

Joshua soon learnt that the five defeated princes, who had escaped with their lives, had been discovered in their place of concealment, which was a cave at Makkedah, situate probably on the edge of the Philistine plains. To this spot he immediately repaired; and here, after the complete destruction of all the remaining fugitives, he caused his captains to set their feet upon the necks of these kings, and then to hang them upon trees until the evening, when their bodies were taken down and cast into the cave, the entrance of which was afterwards secured by large stones. Without loss of time Joshua advanced against the districts and cities which had belonged to these conquered princes and their allies; nor was it long before he was enabled, by Divine help, completely to reduce and destroy, in succession, Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir; thus making himself master of the whole country south of Gibeon. (Josh. x.)

The princes of the northern part of Canaan having now combined against the Israelites, under the leadership of Jabin (the Intelligent) king of Hazor †, collected a large force, distinguished by the presence of many horses and chariots, at the lake of Merom (the High lake; now called Huleh), in Galilee,—the first, smallest, and highest of those lakes into which the waters of the Jordan fall after they have left their sources.

Without delay Joshua advanced to encounter this formidable enemy. He took the allied forces by surprise, and routed them with great slaughter; and, pursuing that course of extermination which had been prescribed by Divine authority, "he houghed their horses, and burnt their chariots with fire," thus

* Many conjectures have been made as to the means, or celestial machinery, by which this miracle was wrought; but all such conjectures must be vain, if not presumptuous.

† "A final gathering of the Canaanite races took place in the extreme north, under the king, who bore the hereditary title of Jabin (Josh. xi. 1.), and the name of whose city, Hazor, still lingers in the slopes of Hermon, at the head of the plain. Round him were assembled the heads of all the tribes who had not yet fallen under Joshua's sword. As the British chiefs were driven to the Land's End before the advance of the Saxon, so at this Land's End of Palestine were gathered for this last struggle, not only the kings of the north, in the immediate neighbourhood, but from the desert valley of the Jordan south of the Sea of Galilee, from the maritime plain of Philistia, from the heights above Sharon, and from the still unconquered Jebus, to the Hivite who dwelt in the valley of Baalbec."—STANLEY, *Sinai and Palestine*, ch. xi.

annihilating the first cavalry force which had been brought to bear against the Israelites since their entrance into Canaan. He then struck a final blow at this confederacy by the capture and destruction of the leading city, Hazor; and afterwards proceeded with the subjugation of other portions of the country in detail: until, at length, at the end of about five years, he had subdued nearly the whole of the eastern and central portion of the country from the mountains of Seir on the south to Lebanon on the north.

It was about the time of this conquest* that Joshua built an altar and offered a solemn sacrifice on mount Ebal; when he wrote upon the stones a copy of the Law of Moses, and at the same time recited the promises and curses of the Law to the assembled people, one half of whom stood over against mount Ebal, and the other half over against mount Gerizim (Josh. viii. 30—35.), in accordance with the ancient direction of Moses. (Deut. xxvii. 1—13.)

The conquest of Canaan, it must be remembered, had not been undertaken merely with a view to the subjugation of the people, but in order to the permanent occupation of the territory; as when the Normans conquered England, or the Turks made themselves masters of Macedonia. And the Israelites had made the invasion with the consciousness of a Divine commission, and a sense of their right to the country on the ground of a grant which had been made to them by the Lord of heaven and earth. We have seen that the country on the east of the Jordan had already been apportioned to the tribes of Reuben and Gad and the half-tribe of Manasseh; and now that the Israelites had subjugated on the west a portion sufficient to form the subject of another distribution, this portion, which constituted the centre of the land, was assigned to the tribes of Judah and Ephraim; a district, although not entirely subdued, being at the same time assigned to the other half-tribe of Manasseh. Caleb, at his special request, obtained Hebron (formerly called Kirjath-arba†), and its vicinity, which lay within the limits of the tribe of Judah. (B.C. 1445.)

* It was immediately after the capture of Ai, and before the arrival of the Gibeonites, if the Israelites made an encampment at a northern Gilgal; a place which, it may be observed, is mentioned in Deut. xi. 30. in connection with Ebal and Gerizim.

† "Hebron was the original name of the city; and it was not till after Abraham's stay there that it received the name of Kirjath-arba, from a giant, named *Arba*, who was not the founder, but a conqueror, of the city, having accompanied the Anakim, to which tribe he belonged, and who did not arrive in that neighbourhood till after the time of Abraham. It

These arrangements having been made, it was felt that the time had arrived for removing the head-quarters of the people from Gilgal to some more permanent position. The place fixed upon (doubtless under Divine direction) was Shiloh *, in the tribe of Ephraim, situate near the centre of the land of Canaan; to this place accordingly the ark was removed, and here the Tabernacle was set up; — the Ark about to remain here, until it was afterwards taken by the Philistines; and the Tabernacle, as the subsequent history will shew, during a space of four or five centuries, until the time of Samuel. Soon after this settlement, Joshua proceeded to distribute by lot the remainder of the country (not yet divided) among the seven tribes which had not been located; a distribution made according to a survey † which had been taken expressly for this purpose, and found to correspond with the prophecy of Jacob, and with the intimations of Moses. The inheritance chosen by Joshua for himself was Timnath-serah, on the mountains of Ephraim, where he built a city, not far from Shiloh. (Josh. xix. 49, 50.) To the Levites were given by lot forty-eight cities, with their suburbs (i. e. certain limited districts of pasture ground around each), out of the other tribes; of which thirteen were allotted to the priests. Of these cities, six had already been set apart as cities of refuge ‡, namely, Kedesh in Galilee, on the mountains of Naphthali, Shechem (Sichem) on the mountains of Ephraim, Hebron on the mountains of Judah; and on the east of Jordan,

retained this name till it came into the possession of Caleb, when the Israelites restored the original name *Hebron*."—KEIL on *Joshua*, xiv. 13—15.

* See Stanley, *Sinai and Palestine*, ch. v. § 1.

† "This seems to us the most interesting scientific operation recorded in the early Scripture, and, indeed, the only one of the kind of which very ancient history has left any record. It is out of all sight the earliest example of land-surveying of which we have any knowledge; — and that it was undertaken in the circumstances shows that there was more of scientific knowledge among the Israelites at this time than they have usually credit for, and that they were by no means so rude a people as some have conceived." — KITTO, *Daily Bible Illustrations*, vol. ii. p. 806. — But Keil observes that it is not necessary to suppose that the survey included an actual measurement.

‡ "In entire contrast with the asyla of the Hebrews,—which were not established with the design of saving the actual criminal from the punishment he deserved, but for the purpose of affording to those who had accidentally inflicted an injury the opportunity of obtaining a just verdict,— those of Greeks, Romans, and Germans, stand prominently forward, since they enabled the criminal, who was amenable to the laws, to escape the sentence he justly merited."—DAUN, quoted by KEIL on *Joshua*, xx. 1—6.

Bezer in the wilderness (tribe of Reuben), Ramoth in Gilead (tribe of Gad), Golan in Bashan (tribe of Manasseh). (Josh. xx.)

The relative positions of the tribes according to this division may be thus stated. Of the pastoral district on the east of Jordan, Reuben occupied the southern portion, to the north of which lay Gad, and, still further to the north, one half of the tribe of Manasseh. On the west of Jordan, Judah occupied, in the centre of the country, a large and valuable portion to the south, with Benjamin adjoining its northern border. Still further to the north lay the tribe of Ephraim, and then, in succession, the other half of Manasseh, Issachar, Zebulon, and Naphthali, the latter reaching to the foot of mount Lebanon. On the coast of the Mediterranean lay Simeon on the south, above which was Gad, and still further to the north Asher.

This "partition of the whole land is to be regarded, on the one hand, as a pledge that the Lord would certainly perform his promise, and drive out and destroy the Canaanites who yet remained, provided only that Israel did not forget either Him or His commandments. On the other hand, it furnished an occasion for exercising the Israelites in faith and fidelity towards God, the test of which was to be their actually proceeding to take possession of the inheritance assigned them by lot, and to exterminate the remaining inhabitants."* It appears, however, that, as soon as the Israelites found themselves in possession of a portion of the country sufficient for their present occupation, they became indifferent and careless as to the conquest of the remainder; being satisfied with the immediate supply of their own exigencies, without due regard to the declared will of God, and the glory of His name. For this remissness, and for their readiness in sparing the wicked inhabitants of the land, they were severely rebuked. (Josh. xviii. 3.), and eventually made to suffer.

About this time a serious quarrel seemed likely to arise between the great body of the Israelites and the Trans-jordanic tribes. The military portion of these tribes, having thus far assisted in the conquest of Canaan for the other tribes, were now suffered to return home and on their way, before quitting the banks of the Jordan, they erected an altar in grateful commemoration of the mercies which they had received.† This act,

* Keil on *Joshua*, xiii. 7.

† It is usually supposed that this altar was erected after the recrossing of the Jordan, on its eastern bank. But Keil thinks it probable, from a close examination of the sacred text, that it was erected on the western bank, before the passage. See Keil on *Joshua*, xxii. 10.

however, was at first grievously misinterpreted by the other tribes, who suspected their brethren of a design to establish a separate place of worship, contrary to the provision of the Mosaic Law, and directly tending to a violation of the national and theocratic amity. A civil war seemed to be imminent; and a large assembly, of a threatening character, was convened at Shiloh. Here, however, it was wisely resolved to send across Jordan a deputation, with Phinehas the son of Eleazar the priest at its head; in answer to whose remonstrances all intention of national disunion or schismatical worship was utterly disclaimed, and the true design of the memorial altar was explained; and by this means harmony was restored.

Towards the close of his life, the latter years of which he had spent in tranquillity at his residence in Timnath-serah, Joshua convened two assemblies of the heads of the people, one, at some place not named (perhaps at Shiloh), in which he exhorted the Israelites in general terms to be faithful to their Divine King and His institutions, by the remembrance of His promises and threatenings (Josh. xxiii.); and the other at Shechem, in which he detailed the great benefits that had been wrought for them by the Almighty, and, receiving from them a solemn assurance that they would be faithful to the Lord, he caused the Divine covenant to be recapitulated and renewed; whereupon he set up a large stone as a standing memorial of this public and solemn transaction. (Josh. xxiv.) Soon after, this illustrious servant of the Lord died (B.C. 1443) at the age of 110 years.* About the same time, perhaps a little earlier, took place the death of Eleazar, the son of Aaron, leaving his son Phinehas as his successor in the office of high priest.

* "The character of Joshua is not only one of the finest in Scripture history, but one of the most remarkable that the world ever saw. There is scarcely any other great conqueror, and certainly no other great Asiatic conqueror, like him, without personal ambition, without any desire of aggrandizement. His whole heart was in the highest degree patriotic, under a system which required patriotism to take the form of religious obedience. In the distant view, the personal and even public character of this man is overshadowed by the very greatness of the events and circumstances in which he is placed. The events are greater than the man, and engage the attention more; and hence individually he appears with less *éclat*, and attracts less attention, than an inferior man among events of less importance. This, when rightly viewed, is not a dishonour to him, but a glory; for it shows how accurately he measured, and how truly he understood, his right position. A lesser man, in all the attributes of true greatness, would have been seen and heard more; but it is the magnanimous character of real greatness to shroud the power it exercises. Littleness is more demonstrative; greatness is quiet in the calm repose of conscious strength and influence."—KITTO, *Daily Bible Illustrations*, vol. ii. p. 315

### Elementary and General Questions.

461. Who was appointed to succeed Moses, and to lead the Israelites into the promised land?
462. How may we regard Joshua as a type of Christ?
463. Relate the history of the spies whom Joshua sent to Jericho.
464. Describe the miraculous passage of the Jordan by the Israelites.
465. What place was chosen as the first head-quarters of the Israelites in Canaan?
466. What events occurred soon after they had pitched their tents in this place?
467. Describe the capture of Jericho.
468. How was Ai situate with reference to Jericho?
469. Relate the circumstances attending the capture of Ai, including the history of Achan.
470. By what artifice did the Gibeonites persuade Joshua to make a league with them, and with what result to themselves?
471. What was the first combination of Canaanitish (Amorite or southern) princes against Joshua? Relate the history of its defeat, especially the miraculous prolongation of the day.
472. What was the second (northern) confederacy against Joshua? Where were the forces of the confederates defeated?
473. What took place in mounts Ebal and Gerizim, according to the injunctions of Moses?
474. Whither were the head-quarters of the Israelites transferred from Gilgal?
475. What place did Caleb choose as his portion?
476. Where did Joshua fix his residence?
477. Describe the relative position of the twelve tribes according to the allotment made by the survey of the country by Joshua.
478. What ground of quarrel arose between the Trans-jordanic tribes, and the other Israelites? how was the dispute terminated?
479. What were the last solemn acts of Joshua, as recorded in Scripture?

### Additional Questions.

480. Describe the situation of Jericho.
481. How do you understand the imprecation against the future builder of Jericho (Josh. vi. 26., with 1 Kings xvi. 34.)?
482. Describe, generally, the features of Palestine, and the consequent natural divisions of the country.
483. State the situation of Gibeon. What is its modern name?
484. By what mode of warfare were the forces under Jabin distinguished?
485. Describe the lake of Merom.
486. Describe the situation of Shiloh. How long did the Ark—and the Tabernacle—remain there?
487. Give a sketch of the character of Joshua.

## CHAPTER XXVI.

### From Joshua to Gideon.

(Judges i.—viii. Ruth.)

Moses had been raised up to lead the people of Israel out of Egypt and through the wilderness; and Joshua had been appointed his successor to conduct them into Canaan. But the office which they filled was by no means designed to be permanent: in the theocratic constitution delivered at Sinai, none but the Lord is recognised as the head and leader of the people; and we must regard Moses and Joshua as lieutenants or generals holding a temporary commission from the Divine Sovereign for the fulfilment of a special purpose. Joshua died without appointing any successor; he contented himself with exhorting the people to be faithful to God, and true to the principles of the Divine institutions; and it appears that it was the design of their heavenly King, after having vouchsafed to them extraordinary assistance during their period of national infancy, and under circumstances of peculiar danger, now to leave them to the use of those ordinary provisions for counsel and strength which are included in the Mosaic institute*, expecting to receive from them that faithful and loyal obedience to which they had been so solemnly and repeatedly pledged. The Lord held in His own hand the right and power to inflict upon His people national punishments for their national transgressions, — punishments from the hands of their enemies, of the same kind as those which He had inflicted by their own hands upon the wicked and impenitent Canaanites; while, on the other hand, in order to mark His approbation of their dutiful obedience, He designed to visit them with peace, plenty, and all kinds of temporal prosperity. When chastisement should have effected its purpose, and the people should turn to Him with true repentance, then He would deliver them from their enemies, and remove His judgments whatever they might

* Every tribe had its own hereditary chief or head, and subordinate officers; and their common faith formed the bond of union. The Israelites, therefore, formed a number of free states: probably the high priest presided, or ought to have presided, over a general assembly, or national diet.

be; thus manifesting His Divine presence and government, at once to themselves and to the surrounding nations. Such was the state of discipline upon which the Israelites had now been called to enter; a state of discipline distinguished by the distribution of temporal reward and punishment to the Israelites as a nation, which might well have served to conduct the mind to the expectation of individual reward and punishment in the future world.*

The first symptoms of national disobedience to the Divine will on the part of God's people after their establishment in Canaan was, as we have already seen, their backwardness in prosecuting the prescribed war of extermination against the old inhabitants of the country. And this remissness continued to increase. Some additional conquests were made, indeed, after the removal of Joshua,— including a seizure of territory from the Canaanites and Perizzites by Judah, assisted by Simeon, after the defeat of Adonibezek, whose thumbs and great toes were cut off as a punishment for that peculiar kind of cruelty which he had himself too often practised. On this occasion Jerusalem was taken and burnt; but the Jebusites still possessed their strong-hold in the upper part of this place, which they retained until the time of David. The conquest of Judah extended also to Hebron (formerly Kirjath-arba), Debir (formerly Kirjath-sepher), Hormah (formerly Zephath), Gaza, Askelon, and Ekron. The tribe of Joseph made a successful expedition against Bethel. On the whole, however, the war was not prosecuted with due vigour; and a blameworthy inactivity is charged especially upon the tribes of Zebulon, Asher, Naphthali, and Dan. (Judges i. 1—36.)

The Israelites were content, for the most part, to retain the remainder of the Canaanites in servitude or under tribute; their intercourse with them became more and more familiar,

* "An extraordinary providence, carrying along with it the most exact distribution of temporal reward and punishment, simply proves the truth and reality of a temporal sanction; but so far from being inconsistent with the belief of a future state of reward and punishment, it should rather have been regarded as the surest foundation and stepping-stone to such a belief. On this point Hengstenberg justly remarks: 'Where this foundation (i. e. of a moral government on earth. a temporal recompense) is not laid, there the building of a faith in immortality is raised on sand, and must fall before the first blast. Whoever does not recognise the temporal recompense, must necessarily find in his heart a response to the scoff of Vanini at the revelation which promises, indeed, retributions for good and bad actions, but only in the life to come, lest the fraud should be discovered.' "—FAIRBAIRN, *Typology of Scripture*, part i. ch. vi.

and intermarriages were of common occurrence, until at length they became infected with their idolatrous spirit, and began to conform to their evil practices. A rebuke administered by an angel of the Lord (perhaps the uncreated Messenger of the covenant who had appeared to the patriarchs, Moses, and Joshua) constrained the people to weep for their offences; whence the place where this transaction occurred was called Bochim. (Judg. ii. 1—5.) But the impression appears to have been transitory; and idolatry continued to make progress, especially in the tribes of Dan and Ephraim (Judg. xvii.—xxi.), attended with civil disorders.

As a punishment for this growing wickedness, the Lord permitted Chushan-rishathaim, king of Mesopotamia, to advance against the Israelites with such success that he held them in bondage during a period of eight years. The people then cried to the Lord in their distress, and He sent a deliverer for them in the person of Othniel (lion of God), of the tribe of Judah, a nephew of Caleb, who had obtained in marriage Achash, the daughter of Caleb, as a reward for his brave conduct at the siege of Debir (Josh. xx. 17.; Judg. i. 13.); under whose guidance they completely broke off the yoke of their foreign oppressor. (Judg. iii. 7—11.) Othniel was the first of those occasional leaders whom God raised up according to various emergencies, and invested with extraordinary authority as His representatives or deputies in the administration of the government or the execution of military command. These persons are called in Scripture JUDGES, or, as the term may be more properly rendered, Rulers. The Hebrew word is Shophetim, essentially the same as Suffetes among the Carthaginians (Liv. xxviii. 37.).*

The victory of Othniel was followed by a peace of forty years; after which, as a punishment for renewed offences, the Israelites were brought into subjection to Eglon, king of Moab, who, with the assistance of the Amorites and Amalekites, established his authority over the southern portion of Canaan and of the country beyond Jordan (i. e. the plains of Jericho, and the plains of Moab, or the open country on either side of the Jordan near its entrance into the Dead Sea); a territory which he continued to hold — but apparently without attempting to penetrate into the interior or high-

* But it has been observed that the correspondence is more in the name than in the office. The Suffetes were ordinary magistrates, like the Prætors or Consuls at Rome. The Hebrew Judges were extraordinary military leaders, more like the Roman military Dictators, or the occasional commanders among the ancient Germans.

lands — during eighteen years, retaining the Israelites under tribute. This oppression was terminated by the assassination of Eglon in his palace by Ehud, a Benjamite, a left-handed man* (a peculiarity belonging to many of his tribe; Judg. xx. 16.), who stabbed the king while he was sitting in his "summer parlour," or "parlour of cooling," i. e. an apartment of his house constructed and arranged with a view to coolness, or protection from the heat: an event which was followed by the total disruption and expulsion of the Moabites. (Judg. iii. 12—30.) About the same time, an invasion of the Philistines, on the south-west (the first recorded act of hostility on the part of this people) was successfully resisted by Shamgar, who, either single-handed, or with the neighbouring husbandmen, made good use of the formidable ox-goad, or implement used in ploughing, which consisted of a long pole, armed with an iron point at one end (for the purpose of goading the oxen) and with a flat sharp piece of iron at the other (for the purpose of cleaning the plough). (Judg. iii. 31.)

These victories prepared the way for a long period of peace, extending to eighty years. But "the children of Israel again did evil in the sight of the Lord when Ehud was dead; and the Lord sold them into the hand of Jabin, king of Canaan, that reigned in Hazor," a fortified city to the north of the lake Merom, which had been captured and destroyed by Joshua, who defeated the Jabin, or reigning sovereign, of his day. The place appears to have been restored; and the present Jabin was probably at the head of a northern confederacy like that which the Israelites had met and overcome under Joshua at their first settlement in Canaan. Jabin had a large army, including 900 chariots of iron (i. e. probably, edged or strengthened with iron†) under the command of an able general named Sisera: "and twenty years he mightily oppressed the children of Israel," perhaps especially, if not exclusively, in the northern parts of Canaan. At length, in answer to the prayers of the afflicted people, the Lord prompted Deborah (a bee), who had dwelt as a prophetess and ruler in mount Ephraim‡, to

* Compare the exploit of the Roman C. Mucius *Scævola*, Liv. ii. 12, 13.

† Not armed with iron scythes; — "these were first introduced by Cyrus, and were altogether unknown to the Medes, Syrians, and Arabians, that is, to all the Asiatic tribes before the time of Cyrus, as well as to the ancient Egyptians (cf. Xenoph. *Cyropæd.* vi. 1. 27. and 30., and Wilkinson, *Manners and Customs of the Ancient Egyptians*, i. 350.)." —KEIL on *Joshua*, xi. 3.

‡ This seems to indicate that Deborah was an Ephraimite, but some think that she was of the tribe of Issachar; see Judges v. 15.

summon Barak, the son of Abinoam, of the tribe of Naphthali, and charge him to undertake an expedition against the enemy. Barak promised compliance only on condition of the presence of Deborah in his army; and, this condition having been granted, he advanced with ten thousand men to mount Tabor, near which place, at the waters of Megiddo, in the great plain of Esdraelon, he encountered the large army of Sisera, and routed it with great slaughter. This slaughter was completed by an overflow of the river Kishon, whereby a large number of fugitives were drowned. Sisera himself escaped by flight; but he was put to death ("with inhospitable guile," Milton, *Samson Agonistes*) by Jael, the wife of Heber the Kenite, in whose tent he had sought refuge. (Judg. iv.) This victory was celebrated by the well known song of Deborah and Barak, a sublime composition preserved in the fifth chapter of the book of Judges.

The tranquillity thus restored continued during forty years; at the end of which time the sins of Israel again drew down punishment. For the space of seven years, roving bands of Midianites, with the Amalekites and other nomad tribes, were permitted to penetrate into Judea from the eastern borders, and to spread themselves over a considerable portion of the land, from the beginning of summer until the approach of winter, ravaging the country, and carrying off or destroying, from year to year, the produce of the harvest, on a system like that which is pursued by the Bedouin Arabs to the present day. A prophet was commissioned to declare that the idolatry into which the Israelites had ungratefully fallen was the cause of this heavy calamity; and, at length (about B.C. 1245, Usher), in answer to the prayers of the penitent Israelites, an illustrious deliverer was raised up in the person of Gideon (destroyer), the son of Joash, who resided at Ophrah in the territory of Manasseh. His remarkable history may be thus briefly told. He was employed in threshing wheat by a wine-press, so as to hide it from the Midianites, when he was surprised by the appearance of an angel,—doubtless the Angel of the Covenant, the Divine Messenger, whose last recorded appearance was at Bochim, about 200 years before. The Lord looked on Gideon, declared that His presence was with him, and commissioned him to undertake the delivery of Israel, after having first purged his father's house from the worship of Baal.* This commission was ratified by the appearance of miraculous fire which arose

* Baal (lord), a Phœnician idol, originally, perhaps, designed to symbolise the sun.

from the rock at the touch of the end of the staff in the angel's hand, consuming the flesh of a kid and unleavened cakes, which Gideon had prepared by way of present or offering. Without delay, Gideon performed the domestic service which had been required; and then the Spirit of the Lord came upon him, impelling him to summon to his standard the Israelites of several neighbouring tribes, in order to advance against a large body of Midianites, Amalekites, and others who had encamped in the plain of Esdraelon. Gideon now asked for one more sign, to support him in his arduous undertaking; and his request was granted: a fleece which he opened upon the threshing-floor was first suffered to become moist with dew, while the ground on all sides of it remained dry, and afterwards (what was still more remarkable, since wool is naturally a great absorbent of moisture), the fleece remained dry, while the soil all around it was very wet. Encouraged by this fresh proof of the Divine presence and authority, Gideon (now surnamed Jerubbaal, i. e. let Baal contend), led out his men, to the number of 32,000, against the enemy. But the Lord, who knew the temper of these men, at once timid and vain-glorious, determined to reduce their numbers before the hour of conflict. He, accordingly, caused Gideon to proclaim liberty of retirement from the army to all who should dread the coming struggle; and no less than 22,000 availed themselves of this permission. But even the remaining 10,000 were too many for the occasion; the Lord having determined that the victory should be signalised as His own by the remarkable fewness of the human agents employed in bringing it about. He commanded Gideon to lead his troops to the brink of the neighbouring water, enjoining him to dismiss all those who should fall or stoop down in order to drink, and to retain only those who should merely take the water from their hands hastily dipped into the stream and raised to their mouths. By the use of this test, the whole army was reduced to 300 men; and the Lord declared that by these, and these alone, He would effect the promised deliverance. The event took place accordingly. Having ascertained that the enemy had already been panic-stricken at his approach, Gideon divided his men into three companies, which he posted in three several places on the outside of the enemy's camp. He then put a trumpet in every man's hand, with an empty pitcher and a lamp, or lighted torch, within the pitcher*, and commanded the men to follow the

* Concerning the torches, compare the stratagem of Hannibal (Lev. xxii. 16.); concerning the trumpets, compare the scheme of Marius (Sall. *de Bell. Jug.* 99.).

example which he would himself set them. The given signal was obeyed, — the pitchers were simultaneously broken, displaying the 300 blazing torches, which the Israelites held in their left hands, while they blew the trumpets which were in their right. This sudden appearance of so many lights, accompanied by the loud sound of trumpets in different directions, conveyed to the Midianites an impression that they were surrounded by a numerous and powerful army; by which means they were thrown into such alarm and confusion that they mistook their own brethren for foes, — "and the Lord set every man's sword against his fellow even throughout all the host." The slaughter of the Midianites among themselves was very great; and large numbers were slain in a pursuit which was actively set on foot by the Israelites from various tribes. Two princes of the Midianites, Oreb (raven) and Zeeb (wolf), were taken and put to death; and Gideon pursued his victory until, having crossed the Jordan, he had completed the destruction of the Midianites by the defeat and death of the two kings of Midian, Zebah and Zalmunna. The number of men belonging to the Midianites and their allies which fell before "the sword of the Lord and Gideon" was no less than 120,000.

The men of Succoth and of Penuel*, who had refused to supply refreshment to the troops of Gideon in the pursuit of the Midianites, were chastised by him on his return.

The Israelites now offered to make Gideon king, and to entail upon his family the succession to the crown. This offer, however, he wisely declined to accept, in the true spirit of the theocracy, and of the most exalted patriotism. He "said unto them, I will not rule over you, neither shall my sons rule over you: the Lord shall rule over you." (Judg. viii. 23.) But, in another respect, his conduct was reprehensible. Having received, at his own request, the golden earrings and other ornaments which had been found among the spoils of the Midianites, "he made an ephod thereof, and put it in his city, even in Ophrah;" that is, probably, he set up a system of sacerdotal worship in his own place of residence, on the model of the tabernacle service, which had the effect of attracting the presence and offerings of a great number of Israelites, who ought to have resorted to the divinely appointed locality, the place which the Lord had chosen to set His name there. And this transaction "became a snare unto Gideon and to his house." Gideon himself "died in a good old age;" but his family soon afterwards became distinguished by suffering and sin.

* Two towns near the Jordan, probably on the east, although Robinson places Succoth on the west.

It was probably during the famine occasioned by the incursions of the Midianites, that Elimelech (my God is king), and his wife Naomi (pleasant, happy), with their sons Mahlon and Chilion, withdrew from the scene of suffering, and settled in the land of Moab. After the death of Elimelech, each of his two sons married (probably against the advice of Naomi) a Moabitess, the one named Orpah, the other Ruth; and, not long after their marriage, died, leaving Naomi, herself a widow, in charge of her widowed daughters-in-law. After the cessation of the famine, Naomi determined on returning to Judah, giving her daughters-in-law the option of going with her or of remaining in their own country. Orpah kissed her mother-in-law and remained behind; but Ruth manifested the strength of her affectionate attachment by choosing rather to accompany her to Judah. After their arrival in this place, it was ordered by Divine Providence that Ruth should attract the attention of Boaz of Bethlehem, whose grounds she entered during harvest-time as a gleaner. This Boaz was a pious and wealthy relative of Naomi, who in due time made her affectionate daughter-in-law his wife; in accordance with the law which required that the nearest male relative of one who had died childless should marry his widow, or, in default of his doing so, then the next in degree of consanguinity. She became the grandmother of Jesse, the father of David, and thus an ancestor of the Messiah. (See the Book of Ruth.)

### Elementary and General Questions.

488. How far did the Israelites proceed in the conquest of Canaan, soon after the death of Joshua?

489. How were the Israelites punished for their remissness, in the first instance?

490. Relate the circumstances that gave rise to the name Bochim.

491. Who was Cushan-Rishathaim? Who was raised up to deliver the Israelites from his oppression?

492. Who was Eglon? When did he establish his power? How was he destroyed?

493. Relate the exploits of Shamgar.

494. Describe the oppression of Jabin, king of Hazor.—Who was the general of his army?—By whom, and where, were the large forces under this general defeated?

495. Relate the history of Gideon, and of the deliverance which he was enabled to effect.

496. What offer, on the part of the Israelites, did Gideon reject?

497. What act afterwards became a snare to Gideon and his family?

498. Relate the history of Ruth.

### Additional Questions.

499. What was the real position of Moses and of Joshua, in the government of Israel?

500. Describe the office of the Israelite "Judges." Compare the Judges with similar officers in other nations.

501. To what period may the history of Ruth be probably referred?

---

## CHAPTER XXVII.

### From Abimelech to Samson.

(Judges ix. xvi.)

Gideon left seventy sons by several wives; and one son, named Abimelech (father of the king, perhaps=royal father), by a concubine. The latter was ambitious of that regal power which his father had declined; and, as a first step towards the attainment of it, having headed a conspiracy against Gideon's seventy sons, on the plea of their influence being dangerous to the public peace and liberty, he succeeded in putting them all to death, except Jotham, the youngest, who escaped. After this, by the aid of his relatives at Shechem, he procured his own election as king; a proceeding which was severely rebuked by Jotham in a fable or apologue (by far the oldest extant*), representing the Bramble as assuming that sovereignty over the trees which had been declined by the olive tree, the fig tree, and the vine in succession, — a sovereignty which issued in the great detriment of both parties concerned.†

* Compare the fable of Menenius Agrippa, Liv. ii. 32.

† "The reluctance of the trees generally to desert the useful station in which they were planted and fixed, to move to and fro (as the word rendered 'promoted' signifies), and to reign over trees, is a wholesome lesson to us of contentment in the stations and lines of private usefulness we respectively fill, without an eager grasping after public honour and authority, attended with responsibilities which we may not be very well able to discharge, and with cares in which we are untried. It is often the case that these, from their engrossing nature, and from the public notice they involve, cannot be discharged without much neglect of private affairs, and the sacrifice of much ease and comfort, amounting to an abandonment of the fatness, the sweetness, and the wine of life,—of all that renders our existence really useful to others, and really happy to ourselves. Happiness is *suitableness*; and he who abandons the means of usefulness which have grown with his growth in the sphere in which he moves, for untried, and therefore unsuitable, responsibilities and powers, is likely to pierce himself through with many sorrows, and

Three years afterwards the Shechemites revolted against Abimelech, who then destroyed their city; an event which was speedily followed by the death of Abimelech himself, who caused his armour-bearer to dispatch him with his sword, after he had been mortally wounded by an upper millstone thrown by the hand of a woman from the fortress of Thebez which he was endeavouring to reduce. (Judg. ix. 1—17.) *

After the death of Abimelech, Israel was judged and defended by Tola (perhaps, a worm, insect), of the tribe of Issachar, twenty-three years; and subsequently by Jair†, a Gileadite, twenty-two years. At the end of this time, the Israelites were largely involved in the idolatries of the surrounding nations. "And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon." The oppression exercised by the Ammonites was particularly severe, and continued during eighteen years. It was especially felt by the people of Gilead beyond Jordan; but incursions were also made into the territories of Judah, Benjamin, and Ephraim. By this chastisement the Israelites were brought to repentance; and, in answer to their prayer, a deliverer was raised up in the person of Jephthah (he opens), a Gileadite, whom his countrymen voluntarily invested with the command against the common enemy. Jephthah fixed his headquarters at Mizpeh, of Gilead; from which place, after having

forego all that has blessed his past experience. It is well to note, that the trees considered that the promotion offered to them involved the abandonment of all that was proper to them, and that constituted their usefulness. In this age and country, men have not the offer of crowns; but in this age and country, more perhaps than in any other, there is an extensive craving after public honours and powers,—political, municipal, ecclesiastical, commercial,—which renders these considerations far from inappropriate. In the state, in the city, in the church, in the club, in the company, and even in the workshop and the school, there is a general seeking after the power and dominion involved in the idea of reigning, which is justly open to the caution contained in this parable. There are, indeed, legitimate objects of the highest ambition, and of the most exalted aspirations. Crowns and kingdoms lie beneath the feet of him who pursues, with steady pace, his high career towards the city of the Great King, where he knows there is laid up for him a crown of glory that fadeth not away—a crown of righteousness which the Lord, the righteous judge, will bestow upon all that love his appearing."—KITTO, *Daily Bible Illustrations*, vol. ii. pp. 391, 392.

* Compare the account of the death of Pyrrhus, king of Epirus, Justin. xxv. 5. See also Thucydides, iii. 73.

† The same as Jairus in the New Testament, Mark v. 22. Jair means, perhaps, "he shines,"—the illustrious.

in vain expostulated * with the Ammonites concerning the false pretensions on which they founded their aggression, he marched forth against them, and, by Divine aid, overcame them with great slaughter.

Before quitting his home on this expedition, Jephthah vowed to offer in sacrifice whatever should first come forth out of his house to meet him on his return from the field of victory.† The result was an occasion of deep distress; the first object which he saw on his return home being his own daughter, and only child, who had come forth at the head of a dance, with music, to congratulate him on his success. Jephthah felt himself bound to fulfil his vow, and his daughter acquiesced in his decision; so that, accordingly, to the great grief of Jephthah himself, the sacrifice was made. (Judg. xi.) Some suppose that this sacrifice consisted in the immolation of Jephthah's daughter as a victim. But this practice was utterly at variance with the laws and customs of Israel; and there are strong grounds for the opinion that the lamented daughter was not put to death, but only devoted to perpetual virginity and seclusion from the world.‡

The Ephraimites now presumed to call Jephthah to account for not having invited them to join the expedition against the Ammonites; and this quarrel issued in a civil war between the two tribes of Ephraim and Gilead. The Ephraimites were defeated, and suffered great loss, especially in their retreat, at the fords of Jordan, where they were detected by their provincial pronunciation of the word Shibboleth (i. e. ears of corn). No less than 42,000 Ephraimites fell in battle or during the retreat.

The administration of Jephthah lasted only six years. He was succeeded by Ibzan (perhaps, illustrious) of Bethlehem (probably Bethlehem in Zebulun), during seven years, — Elon (terebinth, turpentine tree), a Zebulonite, ten years, — Abdon (servile), an Ephraimite, eight years. Their times were probably peaceful; but afterwards came, as a result of the people's transgressions, a long subjugation of forty years under the Philistines.§

* This transaction has been compared to the preliminary proceedings of the *Fetiales* among the Romans; so that, in this case, Jephthah acted as the *pater patratus*.

† Like the vow of Idomeneus of Crete, Servius *ad Virg. Æn.* iii. 121, xi. 264.—Compare also the well-known story of Iphigenia.

‡ See Herzog's *Real Encyclopädie, sub voce*.

§ The meaning of the word "Philistine" is "stranger." "They were 'strangers' from beyond the western sea, whether from Asia Minor, as

During this period of oppression, the promise of a future deliverer was made in a remarkable manner. The angel of the Lord — the same Divine and mysterious Being whose last appearance was made to Gideon about 150 years before — now appeared to the wife of Manoah (rest), a Danite, announcing the birth of a son, and directing that he should be devoted to God as a Nazarite* throughout his life. Manoah prayed for a second revelation, with more definite instructions on the subject; a request which was followed by an appearance of the same heavenly visitor, to his wife and also to himself, with further instructions concerning the birth which had been foretold. "And Manoah said unto the angel of the Lord, What is thy name, that when the sayings come to pass, we may do thee honour? And the angel of the Lord said unto him, Why askest thou after my name, seeing it is secret? [or rather, Wonderful; as in Isa. ix. 6.]. So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord; and the angel did wondrously, and Manoah and his wife looked on. For it came to pass, when the flame went up towards heaven from off the altar, that the angel of the Lord ascended in the flame of the altar." Manoah was struck with terror; but his wife rightly argued that they ought to regard what they had seen as a token of the Divine favour. In due time "the woman bare a son, and called his name Samson [sun, or little

seems to be implied in the name of Caphtor (according to the LXX. Cappadocia), or from the nearer island of Crete, as seems to be implied in their appellation of Cherethites. (Zeph. ii. 5.) To such colonists, the southern shores of Palestine offered a home. On those shores they long retained their ancient seafaring worship. Dagon, the Fish-god, was honoured with stately temples even in the inland cities of Gaza and Ashdod (1 Sam. v. 2.; Judg. xvi. 23. [1 Macc. x. 84.]); Derceto, the Fish-goddess, was worshipped at Ascalon (Diod. Sic. ii. 4.); and, near Jaffa, the modern village of Beit-Dejan preserves the name of another 'House of Dagon,' of which the ancient records make no mention. . . . . Palestine, or 'the land of the Philistines,' was the part of Judea with which the Greeks were first and chiefly acquainted, as they followed in the track of the Egyptian Pharaohs and Ptolemies, along this narrow strip of Syria, or as their vessels may occasionally have touched at Jaffa. And thus, by a process similar, though converse, to that by which the Romans gave the name of Asia and Africa to the two small provinces which they first possessed on those two continents, or the English applied the name of the whole Teutonic race (Dutch) to that people of Germany which lay immediately opposite their own shores, the title of 'Philistia' or 'Palestine,' was transferred from the well-known frontier to the unknown interior of the whole country."—STANLEY, *Sinai and Palestine*, ch. 6.

* Samson and Samuel are the only two Nazarites who acquired celebrity in the history of Israel.

sun]; and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan." (Judg. xiii.)

As he grew up (about B. C. 1155), Samson became a scourge to the Philistines; upon whom he often inflicted great loss, arising from the indulgence of personal feelings of hostility against them.* In the first instance, he sought marriage with a young woman belonging to Timnath, a town of the Philistines; and, having overcome the objection of his parents to this foreign alliance, he persuaded them to go down with him to Timnath in order to press his suit. On their journey, a young lion (i. e. a lion in full strength, not old and enfeebled; as we should say, a *young* horse) roared against him; "and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid." On occasion of a future visit to Timnath, in order to celebrate the marriage, he looked at the carcase of the lion, and found it occupied by a swarm of bees. This circumstance suggested to Samson the subject of a riddle which he proposed to the guests assembled at the marriage feast, for a wager of thirty sheets (or large square cloths) and thirty changes of garments. His riddle was, "Out of the eater came forth meat, and out of the strong (or *Heb.* bitter, sour) came forth sweetness." To his surprise the riddle was correctly solved; but his indignation was excited when he found that the guests had extracted the secret from his wife, who had induced him to disclose it to her. He went to Ascalon, and slew thirty Philistines, with whose garments he paid his forfeit; and then, leaving his wife and her family (perhaps, as it has been suggested, lest, while smarting under provocation, he should be led to commit some act of violence against them), he returned to his father's house. Some time after, Samson went to visit his wife, taking with him a kid for a present; but he then learnt that his young bride had been married to "his companion whom he had used as his friend," i. e. who had acted as a bridesman at his own wedding. In revenge for what he regarded as an injury and insult, he caught 300 foxes (or, as some translate the word *shualim*, jackals), tied them in pairs by their tails, and then attaching a firebrand to every pair, turned them into the standing corn of the Philistines, which was thus made to suffer a serious conflagration. Stimulated by blind revenge, the Philistines destroyed Samson's wife and her father; an act which roused the indignation of Samson to the highest pitch, and led him to commit a great slaughter among the people; after which he went

* In some respects, like the hatred of Hannibal towards the Romans.

down and dwelt in the top (or rather, in a fissure, cleft) of the rock Etam, — which was probably a cliff on the edge of the Philistine plains.

The Philistines now demanded their implacable enemy at the hands of the men of Judah; and Samson consented that they should take him from his fastness, bound with new cords, provided only that they should not themselves commit any act of violence against him; but, no sooner had he suffered himself to be conveyed in bonds to the presence of the Philistines than, by Divine strength, he snapped the cords asunder, and, finding the jaw-bone of an ass at hand, he snatched it up, and slew with it a thousand of the enemy. He now suffered from intense thirst, and cried to the Lord for relief; when, in answer to his prayer, a spring was made to gush from a hollow place which God clave in the ground on the very spot * where he was standing, which he therefore denominated En-hakkore (the well of him that cried); as he had just before called the scene of his victory Ramath-lehi (the lifting up, or height, of the jaw-bone).

Samson having, on one occasion, entered Gaza, the Philistines became aware of his presence, and, having shut the gates of the city, they set a watch in order to prevent his escape; but "Samson arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of the hill that is before Hebron." (Judg. xvi. 3.)

After this, Samson fell in love with a woman named Delilah, who lived in the valley of Sorek; and this woman was effectually employed by the Philistines as an instrument of his overthrow, by a bribe of eleven pieces of silver (probably, skekels; and so = more than six hundred pounds of our money). Delilah induced Samson, after some hesitation, to disclose to her the secret of his extraordinary personal strength; which he described as consisting in the permanent growth of his hair as a Nazarite; meaning that this was the token of the covenant subsisting between himself and the great Author of his prowess. Satisfied with this intelligence, Delilah caused his hair to be cut off while he lay asleep upon her lap; and then, immediately, the Lord, his strength, departed from him, and he was in the power of the enemy. The Philistines then "took him, and put out his eyes, and brought him down to Gaza, and bound

* Not "in the jaw," as in the text of our version, but "in Lehi," as in the marginal reading, i. e. in the place which was hence called Lehi; just as in the latter part of the verse "En-hakkore, which is *in Lehi* unto this day."

him with fetters of brass; and he ground in the prison house." Here, doubtless, he repented of his sins; and when his hair began to grow he found that his strength was in some measure restored. At length that strength became sufficient for the infliction of a signal calamity upon the enemy. The chiefs of the Philistines appointed a great festive sacrifice in the temple of Dagon (the Fish-god), in honour of the delivery of Samson into their hands. "And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house, and he made them sport; and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women, and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called upon the Lord, and said, O Lord God, remember me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." (Judg. xvi. 25—31.)

Samson was acknowledged as the judge, ruler, or champion of Israel, especially for their protection against the Philistines, during a space of twenty years. It is likely that the circumstances of his life, and especially those which attended his death, so far impressed the Philistines with a sense of the Divine power which guarded Israel, that they henceforward relaxed their hostility and suspended their invasions. (Judg. xiv. xvi.) It was perhaps the design of the great Ruler of Israel, in raising up this extraordinary man, to make it evident to the people, not only that He could deliver them from their enemies by means of a small number of men, as in other cases, but that He could, if He pleased, accomplish this object by means of a single individual, — that, literally speaking, He could make one man chase a thousand, or defeat a host.* The personal character of Samson

* Perhaps some of the exploits of Samson have been interwoven into the mythic accounts of Hercules,—who is said to have slain the Nemæan

appears to have been strongly tinged with sensuality and self-will.

We may here pause to take a survey of the general condition of Israel under the Judges.

During this whole period, the national life of the Israelites was in a state of transition, sometimes exhibiting appearances of retrogression, weakness, or decay, and, at best, not yet manifesting that development which was, however, inwardly advancing. —One of these unfavourable symptoms was a state of disunion and discord among the tribes; which existed, more or less, even among the inland and agricultural tribes, and was increased by the restless spirit common among the maritime and commercial portions of the people, Dan, Asher, Issachar, and Zebulon. This state of disunion became painfully manifest, — in the misunderstanding between Gideon and the Ephraimites (Judges viii. 1.),— in the quarrel between the Ephraimites and the Gileadites, — and in the calamitous civil war against Benjamin (Judges xx. xxi.) It appears also that Shechem soon attained the position of an independent city, and became the head of a powerful confederacy; a state of things * formed perhaps upon the pattern of Phœnicia, and aided by the habits and sympathies of the original Canaanites; while it is probable that to Phœnicia may also be traced the introduction of idolatrous worship at Shechem, and the Temple of Baal-Berith, i. e., the Lord of the covenant or confederacy. — By this state of disunion the legitimate influence of the high priest was apparently checked and curtailed; whence we hear little of this high personage, or of any acts of his administration, in the book of Judges. Unity of worship was therefore but imperfectly obtained; and we read of many altars and local sanctuaries, or places of worship, besides the Tabernacle at Shiloh. At the same time there existed a great and general degeneracy in religious sentiment, too plainly manifested by the adoption of many superstitious customs and opinions on the part of private individuals, combined with gross conceptions of the nature and attributes of Jehovah, while yet there was no general defection from the established public worship. — To all this must be

lion, and to have been overcome by Omphale. Or these coincidences may be accidental, having their foundation in a corresponding state of life and degree of civilisation. A kind of parallel to the death of Samson has been found in that of the athlete Cleomedes of Astypalæa, recorded by Pausanias, vi. 9., and Plutarch, *Rom.* 28.

* Very much resembling that which existed in Germany and Italy during the middle ages.

added the secularity and corrupt morals of the Levites and priests.* This corruption displayed itself at length even in the sons of the high priest Eli; and again in the sons of Samuel. To a great extent, the services of religion had sunk to the condition of mere outward forms, and were employed by the ministers of the sanctuary only as a means of personal profit or indulgence, or as a cloak of licentiousness.—Hence we cannot be surprised to find a laxity of morals, with a low degree of refinement, prevailing among the people; nor are there wanting instances of coarse and treacherous conduct sometimes on the part of individuals of distinction, and sometimes in the case of a whole community.

This national degeneracy was the ground of national weakness.—Many of the Canaanites were still unsubdued; and some of them had even for a long time the upper hand, especially in the northern parts of the country†;—a result which had been foretold as a Divine punishment for national delinquency. Besides this, the Israelites were exposed to formidable attacks from the Midianites and Amalekites, on the one side of their territory, and to invasion by the Philistines, on the other.

But the life of Israel, although, as it were, driven down to the roots, was not extinct. Generally speaking, Ephraim and Judah remained true to the theocracy in form and spirit, forming a centre of health, and a rallying point, for the whole nation. And, from time to time, among the other tribes, arose earnest and zealous men, as in the persons of the Judges, who were instrumental in reviving and perpetuating at once the national spirit and the observances of true religion. Around them, from time to time, gathered all that was good and true amidst the too prevalent corruption of the times; and they became effective, according to the Divine will and purpose, for the preservation and eventual prevalence of the cause in which they were engaged.

On the whole, therefore, as it has been well said, the times of the Judges may be regarded rather as a period of national fermentation, than as one of utter collapse, corruption, and decay. It was a period of national liberty, not one of arbitrary government or oriental despotism, under which all that was good would have been cramped or stifled, while all that was evil and corrupt would have continually gathered strength; while at

* Very nearly corresponding to the state of things in Europe during the middle ages.

† Just as in Italy, after its subjugation by the Germans, many of the old inhabitants of the country, occupying strong positions, were able to hold out, and even to make head, against the conquerors.

the same time this liberty was restrained within due bounds, and was prevented from degenerating into anarchy, by that amount of religious truth, and of corresponding faith, which was still preserved among some portion of the people, together with the sense of a high theocratic mission yet to be fulfilled. The national spirit, so far as it existed, was pervaded by religious principle, or rather was identical with that principle. No heathen political party had yet been formed within the state, preying upon its vitals, or introducing an incurable disease: but there was a sound heart beating beneath the disordered surface of society and amidst the weakness of too many of its members; there were some men of God even in the most degenerate times.* Still, however, the imperfections of Israel, at this period, were great; and we may perhaps be startled, for a moment, at contemplating the nature of those materials, or of that instrumentality, which had been selected by the Most High for the erection of His kingdom upon earth. This selection, however, had been made in the exercise of infinite and manifold wisdom; and, in the recorded sins and imperfections of the chosen people, we may discover the force of that declaration, so often and emphatically made, that they were put in possession of Canaan, not for their righteousness, but for the glory of God's name.

### Elementary and General Questions.

502. Relate the history of Abimelech, son of Gideon; including a recital of the fable of Jotham, with its application.

503. What Judge was raised up to deliver the people from the Ammonites? Of what tribe was he?

504. Relate Jephthah's rash vow. How was it probably fulfilled?

505. Give an account of the quarrel of the Ephraimites with Jephthah, and its result.

506. How long did the Philistines oppress Israel?

507. Who was raised up against the Philistines?

508. Relate the appearances of the angel of the Lord to Manoah and his wife.

509. Give a brief history of the life and exploits of Samson, with the probable date of his birth.

510. Point out some strong features of his character.

---

* "In every age, even the worst, there has been beneath the surface an under current of religious life, and of active goodness, . . . the true signs of a better world beyond, and of the Divine Presence abiding with us even here,—a Church, as it were, within a Church; a 'remnant,' to use the language of the older covenant."—Stanley, *Introductory Lecture on the Study of Ecclesiastical History*, Lect. i.

ADDITIONAL QUESTIONS.

511. Name the two Judges who ruled, successively, after the death of Abimelech.

512. Name the three Judges who governed, in succession, after Jephthah.

513. Who were the Philistines? What is the meaning of their name, —and what the origin of the name Palestine?

514. Describe the historic character of the whole period of the Judges.

---

## CHAPTER XXVIII.

### THE ADMINISTRATION OF SAMUEL. — SAUL MADE KING. — THE NATURE AND OFFICE OF PROPHECY.

(1 Sam. i.—xii.)

AT the date of Samson's death, the office of high priest was held by Eli, a descendant of Ithamar, the second son of Aaron, into whose family this dignity had passed from the family of Eleazar at some time now unknown. Under ordinary circumstances the superior administration of civil affairs was in the hands of the high priest; nor does it appear that the rank of a temporary governor had been assigned to Samson, as to some of the preceding Judges. As high priest and ruler of Israel, Eli resided at Shiloh*, in the tribe of Ephraim, about midway between Shechem and Bethel,—a place which was constituted the central seat of worship and government by the presence of the Tabernacle. Towards the close of Eli's administration, which lasted forty years, Hannah, the wife of Elkanah, a Levite, of Ramathaim Zophim† (or simply, Ramah), of the tribe of Benjamin (i. e. situate on a part of the mountains of Ephraim belonging to Benjamin; comp. 1 Sam. i. 1. with Josh. xviii. 25.), brought up to Shiloh her child Samuel (heard by God, q. d. child of prayer), whom she had received in answer to a prayer formerly offered at the same place, and whom she had dedicated as a Nazarite, in accordance with a vow which accompanied the prayer. This child Hannah now presented to Eli for the service of the sanctuary.

* Now called Seilun. Until recently, its site has been forgotten; and a mistaken tradition had assigned Mount Gibeon, a few miles north of Jerusalem, as the locality of the sanctuary and the residence of Eli and Samuel. Hence this mountain is still called Nebi Samuel, i. e. the prophet Samuel. See Robinson, *Biblical Researches*, sect. xiv.; Stanley, *Sinai and Palestine*, ch. v.

† Ramathaim Zophim=The double heights of the Zophians; probably, i. q. Arimathea. Its precise situation is unknown.

At this time the state of religion among the Jews was at a low ebb; and the minds of men were alienated from the worship of the Tabernacle by the rapacity and gross misconduct of Hophni and Phinehas, the two sons of Eli, while the high priest himself failed to interpose the exercise of his authority for the correction of these disorders. The sin of the young men, itself very great, was thus, to a considerable degree, reflected upon the father; and it pleased God, in a remarkable revelation made to Samuel at twelve years of age (B.C. 1137), while engaged in attendance upon Eli (read 1 Sam. iii.), to announce the approaching execution of a threatening which had already been solemnly conveyed to Eli by a prophet (1 Sam. ii. 27—36.), concerning a signal punishment of death and deposition, to extend to all the members of the pontifical family. When Eli received this solemn announcement of the Divine displeasure, "because his sons had made themselves vile and he restrained them not," he said, with meek and reverent submission, "It is the Lord, let Him do what seemeth Him good."

From this time, the people began to recognise the character and mission of Samuel as a prophet, authorised to declare to them the will of the Most High, and empowered to lead in the administration of public affairs. At the end of ten years (B.C. 1128), the Divine threatening against the house of Eli was fulfilled. Hophni and Phinehas were slain during an engagement with the Philistines, in which the Israelites suffered a terrible defeat, attended with the capture of the ark, which they had taken from Shiloh with the unwarranted hope that it would ensure to them the victory; and when Eli heard the news of these multiplied disasters, he fell from his seat and died. (1 Sam. iv. 18.)

The widow of Phinehas, overwhelmed with grief, expired after giving birth to a posthumous child, whom she named Ichabod (where is the glory?), because, as she sorrowfully said, "The glory is departed from Israel, for the ark of God is taken." (1 Sam. iv. 19. 22.)

The ark was placed by the triumphant Philistines in the temple of Dagon at Ashdod. Here, however, the God of Israel vindicated His own honour. The image of the idol (half fish, half man) fell prostrate before the ark, and, having been replaced, fell down again, and was broken in pieces: while at the same time the persons of the Philistines were smitten with a grievous disease (emerods, probably hemorrhoids, or piles), and their land was overrun with field-mice. Thus plagued, the Philistines resolved to send back the ark to Israel, accompanied with offerings,—five golden mice and five golden emerods,

probably having the character of a kind of charm (known to oriental superstition or occult science, falsely so called, as telesms or talismans),—at all events, emblematic of the visitation from which they had suffered, and destined, as they hoped, to appease the offended Deity. They set the ark and offerings on a car, drawn by two milch cows, leaving the animals to take their own course without guide or driver,—a course which, under Divine impulse, was immediately directed *from* the spot in which their calves had been shut up, and *towards* the land of Israel, terminating at Bethshemesh, a city of Judah, belonging to the priests. Here the ark was received with joyful welcome, after its absence of seven months in the hands of the enemy; and the cattle which had brought it were offered in sacrifice upon a fire made with the wood of the car. But the inhabitants of Bethshemesh failed to pay due reverence to the sacred symbol of the Divine presence which had thus been lodged among them. They ventured, with profane curiosity, to look into the ark, in contradiction to an express command of God; and for this offence many of their number were smitten with the punishment of death. Trembling under this infliction of Divine displeasure, the survivors of Bethshemesh invited the people of the neighbouring town, Kirjath-jearim, to take charge of the ark among themselves. This invitation was willingly accepted; the ark was removed to Kirjath-jearim, and deposited in the house of Abinadab, under the special and reverent care of his son Eleazar. At this place it remained stationary until the time of David.

These solemn events did not effect an immediate reformation of religion among the Israelites; who, for the space of twenty years, persevered in their idolatrous practices, and continued in subjection to the Philistines. At the end of this time, however, Samuel had the satisfaction of witnessing the return of a better state of things. Israel, in a large assembly, observed a day of national humiliation, at Mizpeh, on the borders of Judah and Benjamin; where, either in token of repentance, or as a confirmation of a solemn vow, they poured out water before the Lord, and appear to have formally recognised Samuel as their divinely appointed ruler. The Israelites were soon called to resist a formidable attack of the Philistines; when,—in answer to the supplication of Samuel, accompanying a special and solemn sacrifice, which, by virtue of his extraordinary authority as a prophet, he himself offered with peculiar rites adapted to the occasion,—the forces of the enemy were so broken, by a terrific tempest, that they fell an easy prey to the Israelites. The pious Samuel commemorated this victory,—obtained at the very

place where, twenty years before, the ark had been taken, — by the erection of a memorial stone, which he denominated Ebenezer (the stone of help), saying, "Hitherto hath the Lord helped us." After this, the Philistines ceased to give trouble to Israel; and a period of tranquillity was rightly employed in the restored celebration of Divine worship, and the judicious administration of civil affairs, under the rule of Samuel. Samuel himself resided at his birth-place, Ramah of Ephraim; where, by Divine authority or permission, he built an altar for sacrifices, while the ark remained at Kirjath-jearim; and from this place he took an annual circuit through the land for the administration of justice, proceeding to Bethel, Gilgal, Mizpeh (in Gilead), and returning to Ramah.

During twelve years from the assembly at Mizpeh, Samuel discharged the office of sole governor; when, at length, under the infirmities of advancing age, he resolved upon appointing his two sons, Joel and Abiah, as his coadjutors or deputies, for the southern portion of the country. These young men, however, while they partially occupied their father's place, failed to imitate his integrity in discharging the duties of his office; they yielded to the influence of bribes, and perverted the course of justice. This maladministration, combined with a threatened invasion by Nahash, king of Ammon (1 Sam. xii. 12.), formed a pretext for the loud expression of popular opinion in favour of a change in the mode of government; — a change which, if it had been effected according to the will and intentions of the people, in which their rulers concurred, would have amounted to a revolution, involving no less than a departure from the theocratic constitution, and the appointment of an independent and despotic king, according to the custom of surrounding nations. It had been foretold, indeed, by Moses that a desire for regal government would arise after the settlement of the people in Canaan; and a regulation was made respecting the appointment (Deut. xvii. 14, 15.): but still the contemplated revolution can hardly be regarded otherwise than as the result of an unbelieving want of acquiescence in the established constitution. Accordingly, when the matter was brought before Samuel by the elders of Israel at his residence in Ramah, the aged prophet did not hesitate to avow his disapprobation of the projected scheme. He reminded the people that the Lord was their king, and urged them rather to act as dutiful subjects of their Divine sovereign than to follow their own will in causing a human king to reign over them; he set forth in strong terms the evils of despotic rule and tyrannical exactions to which they

would expose themselves by adopting the form of government prevalent among the heathen nations; and he successfully asserted his own integrity in the discharge of his high duties as prophet of the Lord and delegated ruler of the people. The demand, however, was sustained; and having been made, not in any tumultuous manner, but in regular form, — and at the same time with reference to a prophet of the Lord as to the choice of the individual who should fill the regal office, and therefore with some recognition of the theocratic institution, — it was ultimately not resisted. Samuel consented to the appointment of a king, who, considering the circumstances attendant upon his tenure of office, might be regarded rather as a perpetual viceroy of the great King of kings, than as an independent sovereign, — being bound to seek and to follow the counsel of the Lord with reference to the more prominent details of his administration. Having made this concession to the wishes of the people, the prophet proceeded in the next place to fix upon the individual who should reign upon the temporal throne of Israel, and to anoint him for his office. And now Saul, the son of Kish, of the tribe of Benjamin, having sought a conference with Samuel, in order to obtain direction in his search for some strayed asses of his father, unexpectedly received his destination to the kingdom from the prophet, by whom he was privately anointed to the office, with instructions to attend on him, seven days afterwards, at Gilgal. At the time appointed, Samuel presided over a general assembly of the tribes at Mizpeh*, where the choice of a king was to be publicly decided by lot; and the lot fell upon Saul, who, after some hesitation, suffered himself to be introduced to the people, to whose favour he was at once recommended by his personal appearance and extraordinary stature, being "higher than any of the people from his shoulders and upward." † Samuel then announced the appointment of Saul; and at the same time set forth and recorded the "manner," or constitution, of the kingdom (B.C. 1095).‡

* The site of Mizpeh is now unknown. Dr. Robinson places it at Nebi Samuel, which seems rather to have been the height over Gibeon. According to 1 Macc. iii. 46., it was "over against Jerusalem;" and therefore not far north of that city.

† Compare Virgil, *Æn.* xi. 682.; Herodotus, *Polymnia*, ch. 187.; *Thalia*, ch. 20.; Quintus Curtius, lib. vi.; Plin. Jun. *Panegyric. Trajani*, iv. 22.; Hom. *Odyss.* viii. 20. 24.; Ovid, *Metam.* iii. 181, 182. (*Kitto.*)

‡ The period of the Judges, or the time which elapsed from the death of Joshua to the accession of Saul, is about 450 years, and it is thus stated by St. Paul (Acts xiii. 20.); which, it may be observed, exceeds the space allowed by Usher, in his chronology.

During some time afterwards, Saul lived in comparative retirement, not without some signs of disaffection in a portion of the people; while the administration of justice appears to have still continued in the hands of Samuel. An event, however, soon occurred, by which Saul was required publicly to assume the exercise of his office, in leading the people to war. Nahash, the king of the Ammonites, having laid siege to Jabesh-Gilead, on the east of Jordan, an urgent necessity arose for the immediate relief of the inhabitants, who had been forced to consent to hard terms of capitulation, if necessary, at the end of seven days. Saul lost no time in summoning the tribes to war*; and, having thus raised an army, he hastened against the Ammonites, and defeated them with immense slaughter. Samuel took advantage of this achievement in order to strengthen the hands of Saul against the disaffected portion of the people; and, having convened another assembly of the tribes, he procured from them a solemn ratification of the appointment which they had lately made, laid down his own office as civil governor or leader, and, having received from the people abundant attestations to his integrity and blameless administration, he warned them of the dangers which would attend a spirit of rebellious insubordination to the Divine authority. The solemnity of this inauguration was increased by a terrible tempest of thunder and rain, sent from heaven in confirmation of the word of Samuel. And Saul was now firmly seated on the throne of Israel.

It has been suggested that it may have been the design of the Most High to establish a theocratic king in Israel about this time, perhaps in the person of David; and that the Israelites were wrong only so far as their act was premature, and independent of Divine intimation. Besides, the people were willing to submit to the rule of a despotic sovereign, such as those of the surrounding nations: whereas it was the will of God that the monarchy should be limited by strict regard to the Divine law; that the king should, in fact, be no more than the vicegerent of Himself, the true sovereign and head of His people. And it is to be observed that Saul did not become king, in the first instance, either by his own will and effort, or

* By distributing among them the pieces of two slaughtered oxen. See also Judges, xix. 29. This has been compared to an ancient Scotch method of mustering a clan, by sending round a cross of yew, first set on fire, and then quenched in the blood of a goat. See Macaulay, *History of England*, vol. i. chap. v. p. 547.

by popular election, but by the choice and appointment of God. He was afterwards elected by the people.

With Samuel began a new and advanced period of prophecy; and hence it seems desirable to pause at this portion of our history, in order to take a general survey of the nature and work of prophecy with regard to its place in the Jewish constitution, and as to its whole relation to the kingdom of God upon earth.

Prophecy, in its most comprehensive sense, may be regarded as consisting of a declaration or revelation of the mind and will of God. This spirit or power was granted, in its rudiments, and as an occasional gift, even to the patriarchs; in whose case its character was chiefly *predictive*, being employed in briefly and obscurely foretelling things to come. Afterwards, Moses was raised up as the great prophet and legislator of Israel as a people, or the legislative prophet,—pre-eminently and even exclusively *legislative*, until the coming of Him of whom Moses himself declared that He should be a prophet like unto himself,—the great spiritual lawgiver of the Church, whom Moses, deputed to act as a temporal and ceremonial lawgiver, was designed to introduce and to foreshadow,—and who eventually came, not to destroy the Law, but to fulfil it, and to exercise the office of the perfect and final legislator of the spiritual body. Under the theocratic constitution established by Moses, prophets were occasionally raised up for the purpose of giving Divine directions and exercising Divine authority, and also in order to act as occasional leaders in warlike operations. This work, it will be observed, was not legislative, but *administrative*; and it may be thought to have culminated in Samuel, who was commissioned to designate and anoint the earliest kings of Israel, while it is obvious that it continued in force and operation as long as the regal power subsisted in Israel and in Judah. Under the kings,—that is to say, during the theocratic monarchy, or the monarchical form of the theocracy,—the prophets were the immediate organs of the sovereign Jehovah, for the purpose of conveying His instructions, not only to the people, but also to the earthly viceroy at their head. They were, as they have been called, the nerves in the Jewish body politic. Their duty was to enforce obedience to the whole Law, moral as well as ceremonial; to restrain the people by threatenings, and to denounce judgments for their transgressions, or to encourage them by promises, and to cheer them by declarations of the return of the Divine favour; and especially, by the whole tenor of their ministrations, to prepare the people for a better and higher

position in the kingdom of God, and both to point and to lead onward to the times of Messiah. Their work, therefore, as thus described, was not merely *administrative;* it included yet further elements, *didactic* or *expository*, and *predictive*. And while we find Samuel in the exercise of prophecy as an administrative gift, we discover him also, not only in the exercise of didactic or interpretative power, but especially as laying the foundation of the *didactico-prophetic office*. This he did by establishing and conducting those schools of the prophets where men were trained in the cultivation of those gifts which qualified them for the study and exposition of the Divine law; for expounding and insisting upon truths concerning the nature and attributes of God, and the fact of His superintending and controlling providence;—for declaring the meaning and force of the moral law and its true position in relation to all external acts of worship;—and also for rebuking sin, and exhorting to the practice of true piety or personal religion, hereby maintaining the spiritual character of the Jewish worship, and preventing its degenerating into mere ritualism or form. This class of men continued to subsist in Israel; and from among them it pleased God to raise up from time to time prophets, culminating in Isaiah and Daniel, whom He endued with special predictive powers, enabling them to declare, more and more perfectly, things concerning Messiah and His kingdom. They pointed to the Messiah, especially, when they were delivering messages intended to comfort the people under any existing emergency or distress; employing that temporal restoration or deliverance, which was their more immediate theme, as an emblem of still greater events in a more distant future, the temporal prosperity of the Jews as a token of the spiritual glory of the Church after the coming of Messiah. For the most part, the fulfilment of Jewish prophecy, which thus pointed to Christ, is to be regarded as progressive or germinant; that is to say, it admits of several fulfilments or stages of fulfilment, and may therefore be compared to the branch of a tree putting forth one sprout after another until the foliage is complete.—And it is to be observed that while the prophets thus predicted the spiritual kingdom, in the exercise of their special and occasional gifts, they were also, by the discharge of their didactic or interpretative office, carrying on a course of spiritual training, as an actual inward preparation for that kingdom. The law could only convince of sin, and give hope of pardon and deliverance through means of a divinely foreshadowed Mediator: but the prophets openly proclaimed pardon to the penitent, and restoration to the fallen who sought for a recovery; and so they were already a means

of spiritual communion between God and His people, thus gradually exalting the symbols of the Mosaic ceremonies into the character of types, and affording increasing intimations and exhibitions of that Divine love and grace which were afterwards to be fully displayed by Christ. Nor should we overlook the fact that the prophets, even in their didactic capacity, were not mere teachers of Divine truth in the abstract, and still less were they either mystics or speculative philosophers; but they mingled themselves and their instructions with the common affairs and passing events of life, pointing men to present and urgent duties, warning them against practical dangers, and reproving actual transgression. They were engaged not only in propagating religious knowledge, but in cherishing spiritual life. Not only were they, in the highest sense, inspired men of God, but they were men of the day, and of the people; fulfilling their heavenly commission amidst those present realities which affected the interests and aroused the sympathies of their fellow-countrymen.

The whole of this later great career of prophecy may be regarded as having been inaugurated by Samuel. Hence we read in Scripture of "Moses and the prophets;" and we find Samuel spoken of as taking a lead among the prophets. In his day, Samuel was an earnest reformer and zealous upholder of the true Mosaic economy; and he has been called a second Moses*, on account of the new life which he was the means of inspiring into the theocratic constitution, both civil and religious. He effected a reunion of the dissociated tribes; and his ministry rescued the nation from an amalgamation with the surrounding heathen. He restored the dignity of the degraded priesthood, and exercised, in full power, the work of administrative prophecy; he reminded the men of his degenerate age of the more than half-forgotten fact that (as it has been forcibly expressed) Jehovah is the living God, not confined to the ark made with hands, but dwelling in the loving receivers, depositaries, and heralds of His word; and he rebuked the dead externalism of his generation, exciting at once the sentiment and desire of spiritual communion with God.

Prophecy, or the authorised declaration of God's will, under the Mosaic dispensation, may, therefore, be regarded as *legislative*, in Moses,—*administrative*, culminating in Samuel,—*didactic*, at its height in Isaiah,—and *predictive*, most fully displayed in Isaiah and Daniel. And we are in a position to regard

* Some have compared him to Luther; the Divine inspiration and authority of Samuel, of course, constitutes a difference.

all Jewish prophets as not only harbingers, but also as types, of Christ, the great Prophet of His Church,—the true *legislator* and *administrator* of His kingdom, and the effectual *teacher* of His people's hearts,—in whom, and in whose body, the Church, all *predictions receive fulfilment.*

---

During the whole period of the Judges in Israel, the history of other nations continues to be uncertain and indistinct.—In the east, Assyria and Babylon maintained the pre-eminence: but Phœnicia, with its capital, Tyre, was rising in importance; and the Medes were obtaining some share of power.—As to Greece, we are now in the fabulous ages. Some suppose that Danaus arrived in Argos, and that the flood of Deucalion (in Thessaly) took place, during the fifteenth century B.C., that is, not long after the Exodus.—The following century, including the eras of Deborah and Gideon, may have witnessed Erechtheus as king of Athens, Dardanus as the founder of the Trojan dynasty, and Cadmus at Thebes.—Between B.C. 1300 and B.C. 1200 (from Gideon to Jephthah) is supposed to have been the date of Pelops,—of the life and exploits of Hercules,—Minos in Crete,—the Argonautic expedition,—and the first Theban war.—The next century (B.C. 1200—B.C. 1100), perhaps included the reign of Agamemnon,—the second Theban war,—the siege and fall of Troy (1192—1183),—and the expedition of the Heraclidæ.

ELEMENTARY AND GENERAL QUESTIONS.

515. Who was high priest at the time of Samson's death?
516. Where did Eli reside, and why?
517. Who was Samuel? Relate the circumstances of his presentation to the Lord at Shiloh.
518. Describe the call of Samuel, as recorded in 1 Sam. iii.
519. What judgment was denounced against the house of Eli, and why? How was it fulfilled?
520. Give the history of the capture of the ark by the Philistines, the overthrow of Dagon, and the restoration of the ark.
521. State the design and circumstances of the great assembly of Israelites at Mizpeh.
522. Where did Samuel eventually fix his residence?
523. What circumstances led to mal-administration in the latter days of Samuel?
524. Describe particularly the events connected with the appointment of Saul as King of Israel.

ADDITIONAL QUESTIONS.

525. What became of the ark after its return to the land of Israel?
526. How long did the ark remain in the house of Abinadab?

527. Describe the circuit made by Samuel for the administration of justice.

528. How was the Theocracy affected by the nomination of an earthly king?

529. Give a general view of the nature and office of Jewish prophecy.

530. Give the dates of—the call of Samuel,—the death of Hophni and Phinehas,—the election of Saul as king.

531. State the leading events of common history during the period of the Judges in Israel.

---

## CHAPTER XXIX.

### The Reign of Saul. Early History of David. B.C. 1095—1055.

(1 Sam. xiii.—2 Sam. i.)

The appointment of an earthly monarch (B.C. 1095) was not conceded to the Israelites in full accordance with their revolutionary desire of being governed in the same way as the surrounding nations, but rather as a modification of the Theocracy *; their king being permitted to reign only as subject to the Divine direction respecting his public acts, conveyed to him by competent authority. This authority was vested at first in Samuel, as the prophet of the Lord; and we find that afterwards God commissioned a succession of prophets to declare His will and make known His commands for the guidance of the king who from time to time occupied the throne. The reign of Saul was shortened in consequence of early and repeated acts of disobedience to the Divine authority.

* "The institution was not intended to thrust God out of His place, as the glorious Head of the Theocracy, and set up another in His stead; but only, in the person of one from among themselves, to give God a visible and earthly representative. God thus condescended to take upon Him, in a manner, their nature, and delegate His power and authority to one of their bone. He gave them, in short, a glimpse of the Incarnation, and unfolded in embryo the great and comforting truth that, as the future High Priest of His people, so also their eternal King and Lord, should be taken from among the brethren. Hence, from that period, prophecy so much delighted to direct the views and expectations of the church to the glorious personage, at once David's Son and David's Lord, who was to come as King of Zion. And, as in the earthly prototype, so in this the ultimate form of the institution, it is God's throne which the king occupies, and God's kingdom over which he rules and presides."—Fairbairn, *Typology of Scripture*, Conclusion. "Even though another

Having defeated the Ammonites (1 Sam. xi), Saul directed his next campaign against the Philistines, who still maintained garrisons in the south of Israel, and compelled the inhabitants of the country to remain unarmed. Jonathan, the son of Saul, at the head of a thousand men, having destroyed one of these Philistine garrisons, at Geba, it became necessary to carry on the war with vigour. The Philistines had entered the country with a large force, and had penetrated, greatly to the terror of the inhabitants, as far as Michmash (now Mukhmas), an advantageous post in the mountains of Benjamin, east of Bethaven *, not far from Jerusalem. The place of rendezvous appointed by Saul for the Israelites was Gilgal †; and at this place Samuel promised to meet the king at a given time, in order to inaugurate the war by the offering of sacrifice: but, at about the expiration of this time, many of the people who had come to

head was interposed between Him and the Jewish people, everything was so admirably contrived regarding it, as, instead of overshadowing, to render more distinctly perceptible the form and pattern of His heavenly kingdom. Thus all the stirring incidents and singular occurrences, the dangers and troubles first, the unrivalled glory and splendour afterwards, appearing in the reigns of David and Solomon, which of themselves might have utterly engrossed the national mind, and shut out all expectation of any greater things to come, became in the hands of God's Spirit only the ground and occasion of opening out the corresponding features of Messiah's coming history; and, so far from the institution of the kingly government serving to throw a veil over the prospective work and appearance of God, when He should dwell in very deed with men on the earth, an opportunity was thereby afforded of disclosing the things which concern the latter, with an air of individuality and distinctness, with a variety of detail and vividness of colouring, not found in any other portion of ancient Scripture. In short, the new series of transactions in the earthly kingdom were constructed so as to evolve the same lines of procedure, the same Divine truths and principles, as were afterwards to be developed in the establishment of the heavenly kingdom under Christ, that is, the one was ordained to be typical of the other; and rising, as it were, from this lower platform, and prompted by the circumstances connected with it, the spirit of prophecy directed the eye of faith onward to the better things to come, under aspects precisely similar in form, though in terms suited to much grander and higher realities."—*Ib.* part i. ch. v.

* Bethaven was north-west of Bethel, at no great distance. The name Bethaven (house of vanity or sin) was afterwards applied to Bethel by way of contempt, implying that the setting up of the golden calf at that place had turned Bethel (house of God) into a Bethaven (house of vanity).

† This is usually supposed to be Gilgal near the Jordan, the site of the Israelites' first encampment in Canaan; but is it not rather the northern Gilgal (now Jiljilia) in Ephraim? So also with respect to 1 Sam. vii. 16., xi. 12—15., xv. 21. 33.

Gilgal having begun to desert the royal standard, Saul, in his impatience, undertook to offer sacrifice himself.

This was an act which Saul had no authority to perform, and it indicated a disposition on his part to govern according to the dictates of his own will or caprice, without due submission to the prescriptions of Divine authority,—to be king for himself, and not to rule as the vicegerent of Jehovah. As soon as the sacrifice had been offered, Samuel came, and, having charged the king with his disobedience, declared that the Lord would speedily take the kingdom from him, and deliver it to a successor whose disposition would be in accordance with his office. The number of Saul's army had now dwindled to six hundred; and, finding this number too small for operations against the Philistines *, the king retired to Gibeah of Benjamin, while the enemy were still strongly encamped at Michmash, from which place they ravaged the surrounding country, and kept the people in subjection,—a state of things which continued, probably, several years.

At length, Jonathan, attended only by his armour-bearer, proceeded to the top of a rock within the lines of the enemy at Michmash; and when he had slain twenty men, who were surprised in that position, the whole army of the Philistines were struck with a panic, and fell into such confusion that "every man's hand was against his fellow, and there was a great discomfiture." Saul immediately took advantage of their disorder, attacked the Philistines with complete success, and vehemently pursued them in their flight from Michmash to Ajalon, the western pass through which they escaped to their own plains. In order to avoid all hindrance to the chase, Saul even prohibited the people from partaking of food throughout the day, and armed his prohibition with a solemn imprecation against any offender. Jonathan, however, not aware of the prohibition, took a little wild honey; and it was found that this infraction of the oath had hindered the final destruction of the Philistines. Jonathan would have been put to death by Saul, on account of the offence which he had unconsciously committed, had he not been rescued by the people.†

The advantage thus gained over the Philistines was followed by such successes against the Moabites, Ammonites, and others, that Saul is said to have "delivered Israel out of the hands of

* It has been remarked that the Philistines were to the Israelites, in the early period of their national history, what the Persians were to Greece, and the Gauls to Rome.

† Compare the history of the consul T. Manlius Torquatus and his son, Liv. viii. 7.

them that spoiled them." The course of this victorious warfare extended over several years. (1 Sam. xiv.)

Another trial of Saul's subjection to his Divine master was now instituted, which, having issued in a further proof of his disobedience, led to his final rejection and overthrow. About the eleventh year of his reign, Samuel charged Saul to accomplish the utter destruction of the Amalekites, a people whose ancestors had opposed the Israelites on their march from Egypt, and who, most probably, after a course of unceasing hostilities against the people of Jehovah, had now themselves filled up the measure of their national iniquities. Saul accordingly marched against the Amalekites, and overbore all opposition which they could offer; but, in direct contravention of the orders which he had received, he chose to spare the life of Agag, and to take possession of some of the most valuable of the booty. On his return from this victorious expedition to the south-east, Saul went to Gilgal; where he was met by Samuel, charged with a Divine message of solemn and portentous import. In vain he pretended that he had been compelled to adopt this measure by the importunity of the people, and that it was their design to make use of the booty for sacrifice; Samuel charged him with the crime of disobedience to the Divine command, and made a final declaration of the Divine purpose that the kingdom should not continue with him or in the line of his posterity. Samuel then went to Ramah, where he deeply lamented the character and position of Saul; whom, however, he never honoured with another visit to the day of his death. (1 Sam. xv.)

The events of the next fourteen years have not been distinguished by any mention in the sacred record. At the expiration of that time, about the twenty-fifth year of Saul's reign (B.C. 1070), Samuel was divinely commissioned to proceed from his residence at Ramah to Bethlehem, with an intimation that he would find himself directed to anoint as future king one of the sons of Jesse (a descendant of Boaz and Ruth). The prophet, accordingly, went to Bethlehem, and proceeded to offer sacrifice; to the celebration of which he called Jesse and his sons. Having found that the Divine choice rested, not, as he had supposed, upon Eliab, the eldest, but upon David (i. e. probably, beloved), the youngest, Samuel anointed him "in the midst of his brethren." It has been conjectured that the full purpose of this anointing was not known at the time to the brethren, or even to David himself; but, be this as it may, "the Spirit of the Lord came upon David from that day forward," and he was divinely endued with powers of body or

mind, or both, by which he was specially fitted for the high office to which he had been designated. When this event took place, David was about fifteen years old.

At the same time, "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." Means were devised for the cure of his melancholy and morose temper; and it was suggested that he should seek relief in listening to the cheerful and soothing music of the harp. The most celebrated player on that instrument in those days was the youthful David, whose powers in music and poetry had perhaps been divinely augmented. David was accordingly summoned to court; and was greatly successful in composing the mind of Saul by the exercise of his extraordinary skill. He soon became a great favourite with the monarch; he was appointed his armour-bearer, and retained about his person. It appears, however, that he sometimes had leave of absence, or that his presence at court was required only at long intervals; and it was probably during one of these periods that he came before Saul in a new capacity, and with his personal appearance so altered by the circumstance of his having now completely passed from youth into manhood, that Saul, at first sight, failed to recognise him. The occasion of this interview was no other than his remarkable conflict, as a victorious man of faith, with the gigantic warrior, Goliath of Gath, the champion of the Philistines, who had again made war upon Israel, in the thirtieth year of Saul's reign, about five years after the anointing of David by Samuel. The whole history of this conflict (1 Sam. xvii.)* ought to be carefully perused; suffice it here to say that this illustrious exploit of David led to the entire discomfiture of the Philistines, who were pursued by the men of Israel and Judah even to the gates of Ekron.

As far as David was concerned, the immediate result of this affair was his right to the hand of one of Saul's daughters in marriage, together with a large pecuniary reward, according to the terms which had been proclaimed in favour of any one who should overcome the champion of the Philistines; in addition

* Ancient history contains many narratives which resemble this only so far as they record instances of single combat,—such as the combat of Hector and Achilles, the Horatii and Curiatii. But there is a far more circumstantial and striking similarity in Livy's account of the combat of Titus Manlius Torquatus with a Gaul of gigantic stature; Liv. vii. 9, 10. See also the narrative of the single combat of Marcus Aurelius and a Gaul, Liv. vii. 26.; and compare Liv. viii. 7.— But in these cases, the religious element, so prominent in the record of David's combat with Goliath, is almost entirely wanting.

to which, David found that he had attracted the warm personal friendship* of Jonathan†, the son of Saul, and that he had acquired immense popularity,—a popularity which appears from the fact that, in the national hymns of victory, it was said, "Saul hath slain his thousands, and David his ten thousands." This latter circumstance, however, aroused the jealousy of the king, and brought all his bad feelings into such deadly exercise that, on one occasion, when David was engaged in playing on the harp in the royal presence, Saul aimed a javelin at him‡, and would have accomplished his destruction had not the youth been enabled to parry the blow and to escape unhurt.

The ill-will of Saul was, however, equalled by consummate prudence on the part of him who was the object of his hatred; while it was being marvellously defeated by the Great Disposer of events, to such an extent that, in His hand, Saul became,—in some respects unconsciously, and in others, against his will, and notwithstanding all his efforts to the contrary,—an instrument of promoting David to the throne. "David behaved himself wisely in all his ways; and the Lord was with him." And while the jealousy of Saul continued to increase, it is probable that he now more than suspected that it was David whom the Lord had fixed upon as his successor, to the exclusion of his own family. He exposed him to humiliation and to danger: in the first place, "he removed him from him and made him his captain over a thousand;" and then he demanded proof of his having slain a hundred Philistines before he should receive Michal his daughter in marriage. But David's removal from court only added to his popularity; and the slaughter of two hundred Philistines bore additional testimony to his valour.

Saul now imparted to Jonathan and his courtiers his design to bring about the death of David;—a design which Jonathan communicated to his friend, in order to put him on his guard, and from which he succeeded in diverting the mind of his father, whom he induced to admit David again to his presence as in times past. Once more, however, the jealousy of Saul was

* It has been truly observed that the friendship of David and Jonathan is of a far higher order than any which can be found among the Homeric heroes. It is more pure, unselfish, self-denying,—pervaded by a higher moral and religious principle. Indeed, all antiquity fails to present a perfect parallel. Compare the narratives of Achilles and Patroclus, of Pylades and Orestes.

† In token of this friendship, Jonathan presented to David his garments and armour. Comp. *Iliad*, vi. 230—236.

‡ German writers, in their comments on this transaction, remind us of Uhland's beautiful poem, *Des Sängers Fluch*. But David uttered no imprecation.

stirred up by another successful expedition of David against the Philistines; and again the king threw a javelin at his unoffending son-in-law, with no greater effect than before. After this, however, the house of David was watched, in order that his death might be secured; a result which was averted only by the fidelity of his wife Michal, who let him down through a window (comp. Acts ix. 24, 25.), while an image (teraph) was made to occupy his place in the bed * where it was pretended that he lay sick. David now repaired to Samuel, who presided over a college or school of the prophets, at Naioth †, near Ramah; where the messengers of Saul, and even Saul himself, overcome by a Divine impulse, found themselves unable to offer him any violence, but were constrained rather to prophesy before him. Hence the expression, which passed into a proverb, "Is Saul also among the prophets?"

The hatred of Saul was implacable, notwithstanding an earnest attempt on the part of Jonathan to overcome it; and the failure of this attempt was communicated by Jonathan to David by means of a sign previously agreed upon between them at a secret interview. David now commenced his flight to a secure distance from the court; and, calling at Nob (probably the northern summit of the short chain of hills, denominated as a whole the mount of Olives, and so a few miles north-east of Jerusalem, and about five miles south of Gibeah, the residence of Saul), to which place the Tabernacle had by this time been removed, he obtained, from the high priest Ahimelech, under a false pretence, a supply f shew-bread for provisions (comp. Mat. xii. 1—8.), and the sword of Goliath to assist in his defence. Yielding, perhaps, too much to the influence of fear, in failure of a due trust in his almighty protector, David then took refuge with Achish, king of Gath, of the Philistines; but when he could no longer preserve his incognito in this quarter, he feigned himself mad ‡, and, having been dismissed as a useless and troublesome person, he repaired to Adullam, in the tribe of Judah §, where he made use of a cave as a stronghold, and a

* The body of the image was covered with the bed-clothes; while the head was effectually kept out of sight by a piece of net-work of goat's hair (not, laid on a pillow of goat's hair), such as is commonly employed in the East as a protection against flies, &c. 1 Sam. xix. 13.

† Probably, either a suburb of Ramah, or the building occupied by the school of the prophets belonging to that place.

‡ The case of Ulysses has been adduced as a parallel. But the resemblance consists only in the act of pretending to be mad.

§ Probably in the sides of the cliffs on the edge of the (Philistine) plain of Shephelah. But some assign it to the wilderness in the north-east of Judah towards the Dead Sea.

kind of head-quarters. Here he soon found himself at the head of about 400 men, including his own relatives, and others who were involved in debt or were discontented with the government of Saul. Having gone thence to Mizpeh of Moab, in order to entrust his parents to the care of the king of Moab, he afterwards obeyed an intimation of the prophet Gad, who required him to quit his stronghold in the highlands of Judah; and he then repaired to the forest of Hareth in the lower part of that territory.

Saul was now highly excited against David, especially under the imagination of an extensive conspiracy in his favour, in which he supposed that his son Jonathan was implicated. Having heard of the assistance which Ahimelech the high priest had rendered to David at Nob, he regarded all the priests as accomplices in the fancied plot, and issued orders for the destruction of the entire family; orders so sanguinary that even his own servants shrunk from their execution, which was left to the voluntary cruelty of Doeg, an Edomite, who had been present during David's visit to Nob, and who was Saul's informer concerning what had taken place on that occasion. Eighty-five priests were put to the sword by Doeg and his associates, who completed the work of vengeance by the slaughter of all the priestly families and the destruction of all their property in the city of Nob. Abiathar, one of the sons of Ahimelech, alone escaped, and fled for protection to David. On the part of Saul this was an act of despotic cruelty: but it must also be regarded as a fulfilment of the Divine denunciation against the house of Eli.

About this time, David and his men, under Divine permission expressly sought and obtained, made a successful effort for the rescue of a town called Keilah from the incursions of the Philistines. At this place he would probably have remained, but, having heard that Saul was about to march against him, and having been made aware by the Divine oracle, which he consulted by means of Abiathar, that the men of Keilah would deliver him up to Saul, he sought safety, with his six hundred men, among the fastnesses of the desert of Ziph, near the Dead Sea. Here he received, for the last time, a visit from Jonathan, with whom he renewed his covenant of friendship, and from whom he learnt that his father Saul fully expected that David would be his successor on the throne, a result to which he described himself as looking forward with satisfaction.

Hopes were now held out to Saul by the Ziphites, that, if he would undertake the capture of David in their country, they could easily command success. He accepted their proposals,

and was separated from the object of his pursuit only by the intervention of a high hill, when he was recalled by the unexpected intelligence of an invasion of the Philistines.

His operations against the Philistines were unsuccessful; and after their retreat he renewed the pursuit of David, who had by this time repaired to the desert of En-gedi, a rocky district on the western borders of the Dead Sea.* Here an opportunity was given him of taking the life of his relentless enemy, which, however, he magnanimously and religiously spared. A cave, occupied by David and his men, having been selected by Saul as a place for retirement, and probably for sleep in the heat of the day, David advanced alone to his person, and, having indignantly rejected a suggestion of his followers to take the king's life, in those memorable words, "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him, seeing he is the anointed of the Lord," contented himself with secretly cutting off the skirt of his robe.† The king having left the cave, David went out, and, exhibiting the fragment of the robe, as a proof of his refusal to take the king's life when it was in his power to do so, expostulated with Saul against his evil surmises, with such success that Saul, having acknowledged his own injustice, and the integrity of David, refrained from hostilities, and having declared his conviction that David would succeed to the kingdom, took an oath from him that when he should be seated on the

* About half way between the northern and southern extremities of that sea. En-gedi (spring of the kid, or of the gazelle), has been recognised by modern travellers in the fountain *Ain Jidy*, which bursts forth about midway down the precipice on the western shore of the Dead Sea, distinguishing the spot by luxuriant vegetation.

† "This conduct of David was not only true and noble in feeling, but, although he then thought not of that, it was politically wise. Indeed, that which is in feeling truest, is always wisest in the long run; and this is so clearly shown in the history of David, that some have perversely argued from it, as if the spontaneous impulse of a generous and noble spirit were the result of sagacious political calculation. But the sole and simple maxim of David was, Do right, and leave the results to God; and that the results, thus left to God, were generally favourable to him, was not because of his political astuteness, but because his spirit, under Divine enlightenment, generally led him the right way. Many men, while wishing to do right, often hesitate and deliberate as to what is right. But it was not so with David. He at once, as by an inspiration, saw what was right, good, and true; and, without hesitating, but with all the confidence which experience gives, he committed himself to the instant impulse of that truthful spirit, which never, when heeded, led him wrong, and seldom suffered him to stray."—KITTO, *Daily Bible Illustrations*, vol. iii. pp. 277, 278.

throne he would not destroy the posterity of his predecessor.* Saul then went home; and David continued to occupy his stronghold.

Such was the state of affairs when Samuel died, at the age of ninety-two years (B.C. 1057) David then removed to the desert of Paran, to the south of his former places of retreat. Here, however, he appears to have made no long stay; and the scene of the next recorded incident of his life lies again in the wilderness of Maon (now Ma'in) among the mountains of Judah. It appears that the men under David's command in the desert had been on friendly terms with the shepherds of a large sheep-master and very wealthy man, named Nabal, who resided in the neighbourhood of Carmel, a mountain of Judah (now called Kurmul†), and who had at this time provided a festive entertainment for the people whom he had employed in sheep-shearing. Being in want of provisions, David sent a respectful message requesting a supply from the liberality of Nabal; who, however, returned nothing but an ungracious and morose answer. David was greatly irritated by this refusal; more so, indeed, than the occasion seems to have warranted: and he would have proceeded to extremities against Nabal, had he not been pacified by the gentle entreaties of Abigail, Nabal's wife, seconded by a seasonable present. David was so pleased with the temper and conduct of Abigail that, upon the death of Nabal, which occurred in the course of about ten days afterwards, he made her his wife. He married also Ahinoam of Jezreel; Michal, the daughter of Saul, having been already taken from him and married to another.

David once more repaired to the desert of Ziph; and hither Saul again came in pursuit of him, having been induced to do so by the prospect of an easy capture through the treachery of the Ziphites, and untrue to the terms of reconciliation which had been so lately concluded. Here David received from his heavenly guardian and guide another opportunity of manifesting his forbearance towards his cruel and treacherous persecutor. In the dead of the night he penetrated, with a single companion (Abishai), through the troops of Saul to the royal tent, where he found Saul asleep. Abishai requested

* This request, it has been well observed, "painfully reminds us of the antiquity of the eastern custom, which has subsisted to our own times, of a new ruler destroying all those of the previous family, whose claims might, by any possible circumstances, be brought into rivalry with his own." (*Kitto.*)

† ROBINSON, *Biblical Researches*, Sect 10.

permission to slay the king, but David said, "Destroy him not; for who can stretch forth his hand against the Lord's anointed and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked; for they were all asleep; because a deep sleep from the Lord was fallen upon them." (1 Sam. xxvi. 9—12.) On the following morning, David stood on the top of a cliff opposite the king's camp, and, calling aloud, exhibited the spear and cruse of water in proof of his fidelity*, at the same time appealing to Saul concerning the injustice of the persecution which he suffered. Saul, as on a former occasion, admitted the force of the appeal,—a reconciliation took place,—and then "David went on his way, and Saul returned to his place." (v. 25.)

Notwithstanding the assurance given by the king, and, what is more, the merciful interposition of Divine providence in his own favour, David now began to fear that he should one day "perish by the hand of Saul." Under the influence of this unbelieving distrust of Divine care, he resolved to seek safety for himself with his family and relatives among the Philistines†: and accordingly again put himself under the protection of Achish king of Gath, who gave him permission to reside at Ziklag, a town near the frontier of Judah. From this spot, where his force was continually augmented by the arrival of Israelites who attached themselves to his cause, he made successful incursions upon the territories of the Amalekites and other enemies of Israel; at the same time deceitfully leading Achish to believe that he was making inroads upon Judah itself. This act of unjustifiable imposture is to be regarded as a further effect of his unbelief and temporary

* It has been remarked that the scriptural narrative of this incident, considered merely as a scene, is equal to any in the Iliad. It would form a fine subject for a painter.

† David thus sought protection among the enemies of his country, as Themistocles took refuge with the Persians. But Themistocles was led to destroy himself in order to avoid fighting against his country. The conduct of both was different from that of Coriolanus, who altogether went over to the enemy.—The position of David, as a vassal of Achish, has been compared to that of the Italian Condottieri of the middle ages. David maintained a considerable degree of independence, which he employed for the benefit of his fellow-countrymen.

forgetfulness of God; and should serve, as do many other events recorded in Scripture, not for our imitation, but for our warning.

Regarding David as a valuable ally, Achish now headed a formidable body of Philistines for the invasion of Israel, and called on the supposed renegade to join the expedition. The insincerity with which David had acted had thus involved him in a serious difficulty; and it seemed as if he would be compelled to take his choice between fighting against his country, or being so convicted of duplicity and intrigue as to forfeit the protection of Achish. It pleased God, however, to extricate his servant from this dilemma; many of the Philistine princes, regarding him with distrust or jealousy, would not suffer him to take part in the invasion, and insisted upon his being sent back, with his followers, to Ziklag. On his return he found, — what he might well have regarded as a Divine reproof attending the escape which had been accorded to him, — that the Amalekites had come down upon Ziklag, and, having burnt the place, had carried away the women and children captives. He gave chase to the enemy, whom he utterly destroyed; and by this means he not only rescued the captives, but also obtained possession of a considerable spoil, by which he was enabled to make handsome presents to various parties of whose hospitality he had formerly partaken.*

The Philistines, after their dismissal of David, penetrated as far as Shunem in the plain of Jezreel (Esdraelon); and Saul was encamped with his army on the neighbouring mountains of Gilboa, to the south-west of the sea of Galilee. "And when Saul saw the host of the Philistines, he was afraid and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (1 Sam. xxviii. 5, 6.) So feeble, however, and unbelieving was the enquiry, that it was regarded as amounting

* "It seems to have been while at Ziklag that David, in the lack of means of affording more substantial marks of his regard and admiration for valiant deeds, and proofs of attachment to his person, devised something that looks exceedingly like an order of knighthood, or, on a small scale, a legion of honour, which has scarcely received all the attention it deserves. Out of the general body of his followers, he organised a band of worthies or knights, answering very much, we suspect, to the three degrees in the Order of the Bath, in which we have Grand-Crosses, Knights-Commanders, and Companions. In David's band there were *three* chief heroes, *three* second in prowess, and *thirty* inferior to these,— thirty-six in all. It is also very likely that they were distinguished from the general band, and the different degrees from each other, by insignia of honour."—KITTO, *Daily Bible Illustrations*, iii. 301.

to none at all; and it is said, 1 Chr. x. 14., that "Saul enquired not of the Lord." He had recourse, however, to a woman, residing at Endor, near Mount Tabor, who was supposed to possess the power of divination by necromancy; to whom he went by night in disguise, requiring her to call up the spirit of Samuel, from whom he designed to seek counsel concerning the critical position of affairs. This consultation, so contrary to the Divine law, and involving no less than a recognition of demon-worship, was a heavy addition to the offences of which Saul had already been guilty, and has been supposed to be the act by which he filled up the measure of his iniquities. As to its immediate result, a figure clothed in the garb of Samuel appeared to Saul, announcing the defeat of Israel on the following day, to be attended with the death of himself and his sons.*

Saul returned to his camp, overwhelmed with anguish and despair, about soon to witness and share in the events which had been foretold. "The Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons. And the battle was sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not, for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him." (1 Sam. xxxi. 1—5.) The bodies of Saul and his sons were found on the following day by the Philistines, by whom they were affixed in triumph to the wall of Beth-shan†, from which they were rescued by the men of Jabesh-Gilead.‡

* Some persons think it is possible that a communication, which certainly could not have been effected by the incantations of the sorceress, was really brought about by the will of the Most High; who, on this solemn occasion, caused the spirit of Samuel to assume a visible shape, and to become the vehicle of His final denunciation against the house of Saul.

† Beth-shan (house of rest), afterwards called Scythopolis, in the half tribe of Manasseh, near the western bank of the Jordan, about eighteen miles south of the Lake of Gennesareth, on the sides of Mount Gilboa.

‡ "On the slope of this range [the mountains of Gilboa]—still looking down into the valley of Jezreel, but commanding also the view of the Jordan,—a high spur of rock projects, on which stands the village of *Beisan*, once the city of *Bethshan*. It was one of the Canaanite strong-

An Amalekite, who brought to David tidings of Saul's death, and charged himself with having given him the *coup de grace* at his request, was put to death by David's order for having dared to lift his hand against the Lord's anointed. David composed a well-known elegy on the death of Saul and Jonathan. (2 Sam. i.) Saul died B. C. 1055: and with his life ended the supremacy of the house of Joseph.* Some regard this as the close of the first period of the Jewish national history; but, according to another view, that period ends with Samuel.

The reign of Saul is remarkable as having constituted the introduction of regal government among the Israelites, established on the foundation of the Theocracy; and especially on account of the conflict which it witnessed between the temporal sovereign and the representative of the Supreme Spiritual Governor, resulting in the failure and overthrow of the subordinate but aspiring power, to the great advantage of the foreign enemy. After the death of Saul, the Philistines seem to have obtained undisputed possession of the central and northern portions of Palestine. It had become manifest that the interests of Israel could be safely entrusted to no earthly prince, but such as should feel and acknowledge himself to be the servant of Jehovah. As to the personal character of Saul, it may be remarked that his disposition and

holds which had never been taken by the Israelites; and, accordingly, was at once open to the victorious Philistines. They stripped and dismembered the royal corpse. The head was sent to the great Temple of Dagon, probably at Ashdod; but the armour was dedicated in the temple of the Canaanite Ashtaroth at Bethshan, and the headless body, with the corpses of his three sons, fastened to the wall overhanging the open plain in front of the city gate. That wall overlooked the valley of the Jordan, into which the valley of Jezreel there opens. In the hills of Gilead, which are seen rising immediately beyond, was a town which Saul had once saved from a cruel enemy (1 Sam. ii. 1—11.). The inhabitants of Jabesh-Gilead remembered their benefactor. Their 'valiant men came, under cover of the night' across the Jordan, carried off the bodies, and buried them under 'the terebinth' of their own city, where they lay till they were disinterred by David, to be buried in their ancestral cave at Zelah in Benjamin."—STANLEY, *Sinai and Palestine*, ch. 9.

* "We are so familiar with the supremacy of the tribe of Judah, that we are apt to forget that it was of comparatively recent date. For more than four hundred years,—a period equal in length to that which elapsed between the Norman Conquest and the Wars of the Roses,—Ephraim, with its two dependent tribes of Manasseh and Benjamin, exercised undisputed pre-eminence. Joshua, the first conqueror; Gideon, the greatest of the judges, whose brothers were 'as the children of kings,' and whose children all but established hereditary monarchy in their own line; Saul, the first king,—belonged to one or other of these three tribes."—STANLEY, *Sinai and Palestine*, ch. 5.

actions appear in striking contrast with the calm temper, and the firm, consistent, dignified conduct of Samuel. With all his energy and ability, Saul was the slave of mere impulse,—without high aims and fixed purpose,—and consequently vacillating in his plans and operations. It is, perhaps, an exaggerated view of his failings which has led some to regard him as entirely opposed to the theocratic institutions, and as designing to set up a pure military despotism, to the utter neglect of the Divine economy and of the popular feeling. But it certainly does appear that, as to his inward state of mind, and his real aim in life, he was sadly deficient in that one great harmonising principle of conduct, the surrender of the heart to God, leading to devotedness in His service. And, especially, he did not understand wherein lay the real strength of the nation which he governed, namely, in faithful and loyal obedience to Jehovah as their invisible sovereign. He had nothing of the true theocratic spirit; but, seeking only his own honour and aggrandisement, he became, so far as in him lay, no better than an arbitrary, ambitious, and cruel despot, like the kings of the surrounding nations. And thus he stands forth before us, for our warning, as the type of a class of men, who, seeking to save their life, do lose it.

### Elementary and General Questions.

532. What offence did Saul commit at Gilgal? How was he reproved?
533. Where were the Philistines encamped at this time?
534. To what place did Saul retire?
535. Relate the adventure of Jonathan, which led to the discomfiture of the Philistines, and their flight from Michmash.
536. How did Jonathan on this occasion unconsciously disobey the order of Saul?
537. What successes followed the expulsion of the Philistines?
538. Relate the affair of Saul and the Amalekites.
539. By whom, and under what circumstances, was David anointed as future king?
540. Who was David? How old was he at this time? What is the probable meaning of his name?
541. Relate the introduction of David to Saul.
542. At what period of Saul's reign did the Philistines renew the war against Israel?
543. Describe the conflict of David with Goliath, and its attendant circumstances. (1 Sam. xvii.)
544. What was the immediate result of the victory, to David?
545. Describe the early manifestations of the jealousy of Saul, and of the friendship of Jonathan, towards David.
546. Relate the circumstances attending the visit of David to Ahimelech the high priest.
547. How did Saul manifest his cruel displeasure against Ahimelech?

548. Describe the next movements of David. Who was Achish? Where was the cave of Adullam? Where was the forest of Hareth?

549. By what prophet was David required to remove from the cave of Adullam into the lowlands of Judah?

550. Where was the desert of Ziph? Relate the circumstances of David's first retirement to that place.

551. Where was the desert of En-gedi? What led to David's removal to that locality? What circumstance occurred there?

552. Describe the situation of the wilderness of Maon.

553. Where did Nabal reside? Relate the circumstances which led to David's marriage with Abigail. Whom did he afterwards marry? What had become of Michal?

554. Relate the circumstances attending David's second abode in the desert of Ziph.

555. What led David to repair a second time to the Philistines, and seek protection from Achish? How was he preserved from fighting against his country? Relate the affair which took place at Ziklag.

556. Describe particularly the scene and circumstances of the death of Saul and Jonathan.

ADDITIONAL QUESTIONS.

557. Describe the situation of Michmash. What is its modern name?

558. To what place did Samuel retire after he had quitted Saul?

559. Where was the Tabernacle at this time?

560. Describe the situation of Nob.

561. What allusion did our Saviour make to the visit of David to Ahimelech, and for what purpose?

562. How do you estimate the character of Saul?

563. Give the dates of—the accession of Saul,—the anointing of David,—the death of Samuel,—the death of Saul.

---

## CHAPTER XXX.

### THE EARLY PART OF THE REIGN OF DAVID. B.C. 1055—1033.

(2 Sam. ii.—xii. 1 Chron. xii.—xx. 3.)

THE death of Saul (B.C. 1055) having cleared the way to the throne, David sought Divine direction concerning his own line of conduct; and, in answer to this inquiry, he was ordered to repair to Hebron, where the men of Judah immediately elected and anointed him as their king.* At the same time, however, Abner, the general of Saul's army, induced all the

* Some think that David, while reigning at Hebron, was tributary to the Philistines.

other tribes to give their allegiance to Ishbosheth *, the only surviving son of the late king, whose residence was fixed at Mahanaim, on the east of the Jordan.† The authority of this new sovereign was, however, unconstitutional; inasmuch as, although he had been chosen by the majority of the tribes, his appointment had not received the Divine sanction: and Ishbosheth himself was a feeble prince,—in fact a mere *roi fainéant* in the hands of Abner, by whom his throne was upheld as long as it appeared to suit his own interest to give it his support. Some years passed‡ without any acts of hostility between the two portions of the divided kingdom; but, at length, war was commenced by Abner, at the outset of which he sustained a signal defeat by the forces of David under the command of Joab, after an ineffectual attempt to decide the issue by a combat of twelve picked men on each side, the whole of whom were destroyed by each other.§ Joab, who was a nephew of David, being a son of his sister Zeruiah, was accompanied in this battle by his brothers Abishai and Asahel; the latter of whom (celebrated as being "light of foot as a gazelle upon the mountains") was slain by Abner, with a back thrust of his spear, after having been in vain requested by the defeated general to desist from his close pursuit. Joab lost only nineteen men, besides Asahel; while the number of the slain on the side of Abner amounted to three hundred and sixty. There was no desire on the part of Judah to follow up the victory with a greater effusion of blood; and, after a parley,

* Originally called, by his father, Esh-baal (man of Baal), perhaps out of compliment to the Phœnicians; but afterwards, by the Israelites, to express their contempt for the Phœnician idol, Ish-bosheth (man of shame).

† Considered apart from the direct interposition of Divine authority. David's accession to the throne has been not unaptly compared to that of our own William III. His rival on the other side of the Jordan (over the water) maintained, indeed, his residence in a portion of his dominions; but he had no more footing in central and northern Palestine (then in the hands of the Philistines) than James had in Ireland and Scotland.

‡ David reigned seven years and a half at Hebron over Judah alone, and Ishbosheth reigned at Mahanaim only two years. So that, either (as some suppose) Ishbosheth did not recover his territories west of the Jordan from the Philistines until after a struggle of five years, conducted, on his part, most probably by Abner; or else (which is less probable) the two years of Ishbosheth's reign were contemporary with the first two years of David's at Hebron, and the five years' conflict was maintained by David.

§ This combat bears an obvious resemblance to that of the Horatii and Curiatii. Dr. Kitto compares it to the Scotch clan fight related in "The Fair Maid of Perth."

Joab withdrew his forces, and returned to Hebron. The war, however, was prolonged for some time, during which "David waxed stronger and stronger, and the house of Saul weaker and weaker." At length, on occasion of a quarrel with the weak and incapable Ishbosheth,—a quarrel probably designed from the first to serve only as a pretext for his defection,—Abner sent a message to David, tendering his support in reducing all the tribes of Israel to their proper allegiance.

Having manifested his sincerity by complying with David's demand for the restoration of his wife Michal, and having had a conference with the king at Hebron, Abner left that place in order to treat with the elders of Israel in favour of David as their lawful sovereign, according to the declared will of the Most High. But he was not permitted to execute his design. Joab, jealous of the influence which Abner was likely to possess at the court of David, remonstrated with the king concerning the confidence which he had placed in one whom he represented as still being covertly his enemy; and, at the same time, he secretly caused Abner to be recalled, as by the king's authority, to Hebron, where, having obtained a private interview with him, he assassinated him with his own hand,—an act which he represented as only a due and customary avenging of the death of his brother Asahel. David was indignant at the treachery and murder which had been committed; but he could do no more than testify his regret for the death of Abner by a public funeral and mourning, in which he himself took a prominent part, while he bitterly complained of the preponderating power of Joab and his family. In the public mind the king was entirely exempt from the charge of any share in the murder of Abner; and he said to his servants, "Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me; the Lord shall reward the doer of evil according to his wickedness." It is probable that, had Abner lived, he would not only have been too powerful as a rival to Joab, but might have become troublesome even to the king himself; and it is pleasing to find that David was entirely free from suspicion or jealousy with regard to him.

Ishbosheth had now only the name of king, and he was speedily murdered in his bed by two of his own officers, Rechab and Baanah, who cut off his head and carried it to David at Hebron, expecting to receive a high reward for this proof of their devotion to his cause; instead of which they met with a

well merited rebuke, and the death of traitors. (2 Sam. iv. 9—12.)*

Soon after this, the elders of the tribes of Israel waited on David at Hebron, tendering their submission; and here, at the end of seven years and a half, during which he had reigned over Judah alone, David was solemnly declared king over the whole people †,—having been first anointed by Samuel as future sovereign by Divine appointment, and again afterwards as reigning prince of Judah at Hebron. ‡

* "The conduct of David towards one who was, at least officially, his chief public enemy, may well be compared to that of Alexander to the slayer of Darius, and contrasted with that of Antony to the assassins of Cicero." . . . . "On the same principle it was that Cæsar put to death the murderers of Pompey; and that the Romans sent back the Faliscan schoolmaster under the lashes of his own scholars."—KITTO, *Daily Bible Illustrations*, iii. 336, 337.

† This assembly of the tribes at Hebron for the election of David has been compared to the ancient gatherings of the Germans on the banks of the Rhine, under their leaders and nobles, for the election of an emperor. Compare especially the election of the Emperor Conrad II., in the year 1025.

‡ The great antitype of David, Messiah, has been in like manner made king, while yet a large number of his subjects refuse to acknowledge his authority.—And here it may be well to take notice of the following observations concerning the typical character of Old Testament history. "What is written in the history of the Old Testament church, concerning God's dealings toward her, and the institutions and providences which she received at his hands, was all written for the learning of the New Testament church; and the things which happened to the one were appointed for types to the other; nay, were contrived with such minute and wonderful adaptation to the mysteries of redemption, that to be able to read with a clear and discerning eye the truths and lessons they were designed to teach, concerning the work and dispensation of Christ, is to reach the stature of a full-grown, ripened understanding in the things of God. . . . . Let the notices of Old Testament history be viewed in their real connection with the scheme of grace revealed in the Gospel; let the field which it traverses, however limited in extent, and the scenes which it delineates, however unimportant to the natural eye, be regarded as that field and those scenes through which, as on a lower and common ground, God sought to make his people familiar with the truths and principles hereafter to be developed in the events of his everlasting kingdom; let this view be taken of the notices of Old Testament history, which is the one Scripture itself requires us to take, and then how high a character do not one and all of them come to possess! What a dignity and importance attaches even to the least of them! The smallest motions on the earth's surface acquire a sort of greatness, when regarded as examples of the law of gravitation; since, then, even the fall of an apple from the tree appears connected with the revolution of the planets in their courses. And, in like manner, the relation which the historical facts of ancient Scripture bear to the glorious work and kingdom of Christ, gives to the

His first act was to advance against mount Zion, the fortress of Jerusalem (inheritance or habitation of Salem, or, habitation of peace, peaceful city) which had hitherto continued in possession of the Jebusites, and was regarded as impregnable. This place he reduced and converted into his own residence, as the city of David, at the same time enlarging Jerusalem and establishing it as the metropolis of the whole kingdom; a stroke of good policy, both on account of the strength of this place as a fortress, and also because, by its central position, it was well adapted to contribute towards the maintenance of the newly restored harmony among the tribes. Herein we may at the same time recognise a further step in the establishment of the kingdom of God upon earth, and also a lively prefiguration (and therefore, considered altogether, a true historical type) of the conquests of Messiah, who seizes the strongholds of Satan, and converts one portion of the world after another into the spiritual Zion.— "And David went on and grew great, and the Lord God of Hosts was with him." Hiram, king of Tyre, sent to congratulate him on his accession to the throne, and at the same time presented him with valuable building materials which served for the construction of a palace. The faithfulness and piety of the new monarch were displayed on occasion of a powerful invasion of the Philistines, who soon came up and pitched in the valley of Rephaim, south-west of Jerusalem on the borders of Judah and Benjamin. The enemy was repulsed with great loss, in two battles,—first at a place called, from this victory, Baal-perazim (i. e. the place of breaches, scattering, or discomfiture), — and afterwards, at the Baca, or Bak, trees.* In each case the loyal king of Israel sought and obtained the Divine direction as to the conduct of the battle.

least of them such a character of sacred dignity and importance as brings them within the range of God's highest purposes, and renders them in reality the connecting links of that golden chain which unites heaven and earth. . . . . Thus may the typical transactions of Old Testament history, and symbolical institutions, be made to contribute most materially to the proper knowledge and perception of New Testament truths,—even of such as are most plainly revealed there, and enter into the present experience of believers. For not only do they throw much light on the terms in which the doctrines of the Gospel are unfolded, but they also embody the ideas themselves, in such a distinct and tangible form, that the mind can frame to itself more vivid perceptions of them than it could otherwise do, and with increased confidence can make them the objects of its faith."—FAIRBAIRN, *Typology of Scripture*, part iii. ch. 6.

* In our version, herein following the Rabbins, "mulberry-trees." The tree is now supposed to be either a kind of balsam plant, or a kind of poplar.

Under these favourable circumstances, David determined to bring up to Jerusalem the ark of God, which had so long remained in the house of Abinadab, at Gibeah, or the hill in or near Kirjath-jearim. The design was good and noble, being no less than that of placing in the newly acquired capital of the kingdom the sacred symbol of Him whom David devoutly recognised as the Divine Sovereign of Israel; and great preparations were made for a large public procession, with every variety of music;—the 24th Psalm (perhaps also the 15th; and, as some suppose, but with less probability, the 68th), being composed by David expressly for this occasion. The proceedings, however, were marred by certain irregularities inadvertently committed. According to the law, the ark ought to have been carried by priests, but it was now set upon a new cart; "and when they came to Nachor's threshing-floor, Uzzah, [a Levite, who appears to have had charge of the ark] put forth his hand to the ark of God, and took hold of it, for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." Distressed and alarmed at this event, David refrained from conducting the ark any further, and left it at the house of Obed-edom, the Gittite (i. e. of Gath), where it remained three months. But afterwards, taking encouragement from the fact that the presence of the ark was attended by a manifest blessing from the Lord upon Obed-edom and his family, David proceeded with the prosecution of his design; and, at the head of a solemn procession, conducted the ark, in due form, with sacrifices, to Jerusalem. On this occasion, he laid aside his royal robes, and, being clothed only with a linen ephod, danced before the ark; a transaction for which, supposing it to be beneath the royal dignity, he was visited with a severe rebuke from his wife Michal; who, however, was made to feel that she had in this matter exceeded the bounds of her duty.

David's next care was to provide a suitable edifice for the lodgment of the ark, and as the centre of Divine worship, instead of a tent or tabernacle. His own palace had been built in a style of magnificence, with the aid of the presents of Hiram; and well might the pious king say to the prophet Nathan, as he did, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." The design implied in this remark met with the approbation of Nathan; who, however, was instructed by Divine revelation to remind David that no such structure had been required by Divine command, and to declare the will of God that it should be built, not by David him-

self (who had been "a man of war, and had shed blood,") 1 Chr. xxviii. 3.), but by his son and successor on the throne. At the same time, a mark of approbation was stamped on the pious intention from which the design proceeded; and Nathan was commissioned to announce the establishment of David's family in the kingdom. It was declared that, although individual sovereigns among his posterity might expose themselves to punishment, yet the sceptre should continue with his house; — a promise which David seems to have rightly understood as involving the assurance that his descendants should include no less a personage than the expected Messiah (comp. 2 Sam. vii. 12—29. with Psalm lxxxix). Filled with devout thankfulness at the announcement of this great honour, David abandoned his design of building the Temple during his own reign; but he still employed himself in collecting materials for the structure, and in making preparations and regulations for the future celebration of Divine worship on a scale commensurate with the magnificence of the intended edifice.

The attention of the new king was likewise directed, no doubt at an early period of his reign, to the increase and organisation of the military forces of the kingdom. He surrounded himself with a body-guard, composed entirely or chiefly of foreigners (Cherethites, Pelethites, Gittites), which served at once for the security of his person and as the nucleus of a standing army. These royal guards have been compared to the Roman prætorians; their captain, Benaiah, was a person of great importance at court, and his position has been compared to that of the præfect of the prætorian guards at Rome. A detailed account of arrangements connected with the whole army is given in 1 Chron. xxvii.

We find David reaping the reward of his allegiance to the Most High, and of his implicit compliance with Divine direction, in a series of successes against several of the enemies of Israel. He obtained important victories successively over the Philistines, from whom he took Gath and its dependencies; — over the Moabites, who were made tributaries; — over the Syrians, under Hadadezer or Hadarezer king of Zobah*, who was assisted (but tardily) by a king of Damascus†, (hereby extending his dominions, according to the promise made to Abra-

* Zobah, a city of Mesopotamia, otherwise called Nesibin, Nisibis, Antiochia Mygdoniæ, (Gesenius). It has been supposed by some Jewish writers to be Aleppo. Ewald thinks that the site is still unknown; Nisibis being too far east, and Aleppo too far north.

† To whom reference is made by Nicholas of Damascus, under the name of Hadad. Joseph. *Antiq.* vii. 5. 2.

ham, as far as the Euphrates);—over the Idumæans; on which occasion it is possible that they were driven from Selah (Petra), and betook themselves to the enlargement of Teman, on the east of their country, and Bozrah on the north (thus opening a way for the navigation of the Red Sea, and consequently for a trade with the east);—and, lastly, over a powerful confederacy of the Ammonites (who had grossly insulted David's ambassadors, by partially shaving their beards and cutting off the lower part of their garments) and Syrian mercenaries.* With this strong Northern League the contest was severe: it terminated, as far as the Syrians were concerned, in a great battle at Helam, a city not far from the Euphrates, fought between the Israelites under David in person and the allies under Shobach, Hadadezer's general, in which large numbers of the enemy were slain; and by this means David was left at liberty to deal with the Ammonites alone, against whose chief city, Rabbah †, Joab laid siege.

It was during the siege of Rabbah that David committed the deep and complicated crime of adultery with Bathsheba, and the murder of her injured husband Uriah the Hittite (one of David's worthies, or heroes, *i.e.* distinguished and titled officers, 2 Sam. xxiii. 39.);—a murder, disguised indeed by the fact that Uriah fell by the hands of the enemy while occupying a post of danger in the army of Joab, but no less criminal than as though it had been perpetrated by the king's own hand, since it was brought about as the desired result of his express and written ‡ instructions to his general. David was faithfully reproved for this sin by the prophet Nathan, in the well-known parable of the traveller and the poor man's lamb; and, having deeply repented of his iniquity in the sight of God, he received forgiveness, but not without an intimation that, on account of the scandal which had been occasioned by his transgression, and the mischief which it had done to the cause of godliness and virtue, he should witness the death of his infant child by Bathsheba, and should suffer trouble through other members of his family. The fifty-first Psalm is a record of David's penitential feelings on this melancholy occasion. We may well mourn over the whole narrative; and may learn from it the necessity of

* "The first recorded example of mercenary warfare."—KITTO, *Daily Bible Illustrations*, iii. 387.

† Rabbat, or Rabbath, Ammon, the metropolis and royal city of the Ammonites (more anciently Ar, of Moab), consisted of a lower town on the banks of a considerable stream, and a high citadel. Its ruins have been identified by modern travellers.

‡ "The first example of epistolary correspondence recorded in Scripture."—*Kitto.*

constant watchfulness against temptation, and of earnest prayer for the preserving and strengthening grace of God, to hold up our goings in his paths, that our footsteps slip not. As king of Israel, David was a man after God's own heart, faithful to the principles of that form of the Theocracy under which he had received the crown, and obedient to the Divine will as to his regal and public acts; but, as a moral and accountable individual, he needed pardon for his sins, and the abiding power of the Holy Spirit to preserve him from the dominion of evil.

After a long siege, Joab succeeded in reducing Rabbah to the last extremity; and the place was captured by a final assault, which was conducted, at the request of Joab, by David in person. The inhabitants were treated with great severity; —a severity, alas! no more than consistent with the existing laws of warfare, which David found it perhaps impossible, on this and on other occasions, to relax. (2 Sam. xii. 31; 1 Chr. xx. 3.) Much valuable spoil here fell into the hands of David, including the king's crown of massive gold, richly jewelled.

### Elementary and General Questions.

564. Where was David elected and publicly anointed king by the men of Judah?

565. Who, and by whose influence, was elected king by the other tribes?

566. Where was the royal residence of David, and of Ishbosheth?

567. How did a civil war begin? Relate its events, and its result.

568. Relate the circumstances attending the death of Abner,—and the death of Ishbosheth.

569. How long did David reign at Hebron over Judah alone?

570. Of whom was David a type?

571. What stronghold of the Canaanites did David capture, and make the seat of government, soon after his accession to the throne of the whole kingdom.

572. What further successes did he achieve?

573. Relate the circumstances connected with the removal of the Ark to Jerusalem.

574. What was David's resolution concerning the erection of a Temple? How was he restrained from this undertaking?

575. What Psalm records the contrite sentiments of David after his sin in the matter of the wife of Uriah?

### Additional Questions.

576. Compare the conduct of David towards the murderers of Ishbosheth with similar instances in profane history.

577. Describe the typical character of the Old Testament history.

578. Mention the conquests of David which took place soon after the removal of the Ark to Jerusalem.

579. Date the accession of David to the throne of Judah, and his full possession of the crown of all Israel.

# CHAPTER XXXI.

## The latter part of the Reign of David. B.C. 1033—1015.

(2 Sam. xiii.—xxiv. 1 Chron. xxi.—xxix.)

According to the Divine denunciation, and as one of the many evils attendant on polygamy, troubles soon sprang up in the house of David. Ammon, the eldest son of David, having incurred the displeasure of his brother Absalom, was treacherously slain by his orders after an interval of two years from the date of his offence; whereupon Absalom, to escape punishment, took refuge with Talmai, king of Geshur, his maternal grandfather. After an absence of three years, Absalom was recalled to Jerusalem, with a promise of pardon obtained by the influence of Joab; but was not admitted into the royal presence until the expiration of two years more.

Having suffered this disgrace, and, probably, having reason also to believe that Solomon, a son of David by Bathsheba, then a child, had been marked out by the Divine purpose as the successor of David on the throne, Absalom began to court popular favour with a view to his own exaltation, at the expense even of David himself. Under pretence of having occasion to discharge a vow, he repaired to Hebron, where David had begun his reign, and there openly set up the standard of rebellion, causing himself to be proclaimed king. David, who had now been on the throne about 30 years, found himself deserted by the great majority of his people, in favour of his rebellious son; his faithful adherents were but few, and Ahitophel (brother of folly), his favourite counsellor, was among the traitors. Thus abandoned by his people, and feeling that he was suffering affliction at the hand of God, David quitted Jerusalem, attended only by his Guards, not even suffering the priests with the Ark to accompany him. Weeping, and in the garb of a mourner, he crossed the brook Kedron, and mournfully ascended the mount of Olives, on the road towards Jericho. As he pursued this sad journey, his trouble was increased by false tidings of the desertion of Mephibosheth* the son of

* Originally called, Meri-baal, strife of Baal;—a name afterwards changed by the Jews into Mephibosheth (mouth of shame) in order to express their abhorrence of Baalitic idolatry. Some suppose that the original name was Meribosheth, for which Mephibosheth is a wrong reading.

Jonathan, to whom he had generously restored the estates of Saul, which he now hastily conferred upon the treacherous informant, Ziba, Mephibosheth's steward. A little further on, near the village Bahurim, in the plain of Jordan, Shimei, a member of the house of Saul, standing on an eminence which commanded the road, directed a volley of insults and reproaches against the king; which David patiently endured, referring this indignity to the will of Jehovah, and refusing to comply with the advice of Abishai to put the offender to death.

Immediately after the departure of David from Jerusalem, Absalom entered the city, where he was unanimously received as king.

At a council* which was immediately held, an instant pursuit of the fugitive David and his little company was advised by Ahitophel, who asked for permission to conduct the pursuit at the head of 12,000 men; but this counsel was overruled by Hushai, who, being secretly in the interest of David, urged Absalom rather to wait until he could collect from all parts of the kingdom a large force, at the head of which he might march in person, so as to secure the final overthrow of David at a single blow. Aware of the danger involved in this delay, and vexed at the affront implied in the rejection of his counsel, Ahitophel hanged himself.†

In the meantime, David and his followers crossed the fords of the Jordan, and reached Mahanaim, in the tribe of Gad, formerly the royal residence of Ishbosheth; where the king succeeded in collecting a number of supporters, sufficient to give battle to Absalom, who approached the place at the head of a considerable army. The rebels were met and defeated in the forest of Ephraim by the royalist forces under Joab, Abishai, and Ittai; and Absalom was hastening his escape, when his long hair was caught in the boughs of an oak (terebinth), in which situation he was found by Joab, who immediately put him to death. David, however, had given orders that the life of Absalom should be spared; and when the issue of the battle was reported to the king, he manifested intense grief at the death of his son;—a grief which he continued to indulge until he was aroused by the interposition of Joab, who urged him not to pursue a course of conduct so discouraging to his troops and people; when, at length, he appeared in public, and received the congratulations of his faithful followers on the suppression of the rebellion.

* "The first cabinet council to which history admits us."—*Kitto.*

† "The first act of the kind on record."—*Kitto.*

After an absence of, probably, about three months, David might now have at once re-crossed the Jordan, and have made his entry into Jerusalem as undisputed sovereign; but he chose rather to await a recall from the people, who were now weary of the late disorders. He accepted, however, an invitation from the single tribe of Judah, by whom he was escorted across the Jordan to Gilgal. This circumstance gave rise to jealousy between that tribe and the others who had been more dilatory in the matter; and it resulted in the defection of those other tribes, who united in revolt under the standard of Sheba, of the tribe of Benjamin. At this juncture, Joab had been dismissed from the office of commander-in-chief, and Amasa, another of David's nephews, had been appointed in his room. Upon him therefore devolved the duty of collecting a force, and quelling the new revolt; but, finding him deficient in promptitude, David commissioned Abishai to take the field at the head of the Guards (the king's servants, a select body of 600), at the same time permitting Joab, with other volunteers, to accompany the expedition. At Gibeon, Amasa came up with his troops, and was about to take the supreme command, when he was treacherously assassinated by Joab, who was immediately hailed as general in the room of his rival. As usual, the efforts of Joab were crowned with success: Sheba was obliged to retire before him; and, having at length taken refuge in Abel, near Beth-Maachah, a fortified place of Naphthali, not far from the lake Merom, he was here abandoned by the inhabitants, who were easily induced to put him to death, and to throw his head over the wall, in order to secure themselves from the hostility of Joab. After this exploit, which led to the restoration of tranquillity, Joab was suffered to retain the command which he had thus reassumed.

A famine which now visited the land of Israel, during three successive years, led David to inquire of the Lord for what reason this calamity had been sent. In reply, he was told that the offence consisted in a massacre of the Gibeonites which had been treacherously accomplished by Saul in his mistaken zeal for the interests of Israel and Judah. Supplied with this intelligence, David appealed to the remnant of the injured race, desiring to know what satisfaction they demanded for the wrong which had been committed. Their demand was that seven of Saul's descendants should be put to death; and this demand was met by the surrender of five sons of Merab, Saul's eldest daughter, and two sons of Saul by his concubine Rizpah, whom the Gibeonites hung, leaving their bodies exposed to beasts and birds of prey. David, having heard of the assiduity with which

Rizpah was watching these remains, caused them to be taken down; and, having sent for the bodies of Saul and Jonathan, which had hitherto been in the custody of the men of Jabesh-Gilead, he gave orders for the interment of all together in the family sepulchre of Kish.

After this, about the 37th year of David's reign, the Philistines again took up arms; and, having been defeated in four battles, in which they were assisted by the gigantic descendants of Goliath, they were finally subdued. In the first of these engagements David was nearly slain during an encounter with Ishbi-benob: he was rescued, however, by Abishai, the son of Zeruiah; and upon this occasion "the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel." (2 Sam. xxi. 17.)

Contrary to the theocratic principles, which involved a recognition of the Divine will and power to protect or deliver the chosen people, whether by many or by few, and impelled perhaps by a desire to consolidate and augment the royal power, if not under the influence of more unworthy motives, David now commanded Joab to take a census of the people, in order to ascertain with precision the number of men able to bear arms. Joab remonstrated in vain against this order of his royal master; and, at the end of more than nine months, he reported the numbers required as consisting of 800,000 in Israel, and 500,000 in Judah, making a total of 1,300,000 men ready for military service.* At length, David was made sensible of his guilt in this matter by a message from the Lord, conveyed to him by the prophet Gad, by which he was required to choose one of three methods of punishment,—seven years of famine, three months' flight before an enemy, or three days' pestilence. David chose the latter; and a pestilence began which carried off 70,000 victims: but "when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite." The transaction which took place on this occasion between David and Araunah is thus related in 2 Sam. xxiv. 18—25. "Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his

* These are the numbers in 2 Sam. xxiv. 9.; those in 1 Chron. xxi. 5. are a little higher.

servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel." The ground occupied by this threshing-floor, together with that in the immediate circuit, was afterwards fixed upon as the site of the Temple.

The reign of David was now drawing to a close; and it was in accordance with Divine appointment that, upon his death, the throne should be occupied by Solomon. An attempt, however, was made by Adonijah, David's eldest surviving son, to secure the succession for himself; and, having enlisted a party in his favour, including Joab, and Abiathar, the high priest, he caused himself to be proclaimed king while his father was yet alive. It was, however, only a party, not the great body of the people, which had espoused his cause; other influential men remained faithful to the aged monarch, including Benaiah, the captain of the guard, and the high priest Zadok, of the older line of Eleazar, who had been advanced to that dignity by Saul, and whom David had continued to associate with Abiathar, the son of Ahimelech. At the instance of Bathsheba, David lost no time in issuing orders that Solomon should be immediately proclaimed and anointed king, without waiting for his own decease; an office which was readily performed by Zadok and those officers of the army who had maintained their allegiance. The ceremony took place at the pool of Gihon, amidst the acclamations of the people, who shouted, "God save (long live) King Solomon!" Adonijah, deserted by his followers, took refuge at the altar; and his life was spared upon condition of future good conduct. After this, the appointment of Solomon was confirmed in a general assembly of the

people, convened by David, who on this occasion delivered an address, in which he exhorted the people to remain true to the principles of the Theocracy, and to support Solomon in the building of the Temple, for which he had himself made large preparations, and laid down elaborate plans. David here made a public acknowledgment of the Divine favour which had been shown towards himself, and, turning to Solomon, exhorted him to be faithful to the Lord: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever." (1 Chron. xxviii. 9.) David concluded his address with a solemn act of thanksgiving to his Divine benefactor, and a prayer on behalf of the people and Solomon. Not long after this, probably about ten years after the death of Absalom, he uttered his "last words" (2 Sam. xxiii. 7.), and expired (B.C. 1015) at the age of seventy years, having reigned in the whole forty years; —seven years in Hebron, over Judah; and thirty-three years in Jerusalem, over the whole people.

We have now surveyed one of the most flourishing periods of the Israelitish history; a period which, in its merely human aspect, has been compared to that of Greece after the Persian war. David, a popular and able prince, was yet most obedient to the authority of Jehovah, and true to the principles of the Theocracy; while Israel had now become a distinct and powerful people, and recognised itself, under the Divine protection, as the people of the Lord, appointed to receive the fulfilment of Divine promises, and to carry out the Divine purposes. "The reign of David is the great critical era in the history of the Hebrews. It decided that they were to have for nearly five centuries a national monarchy, a fixed line of priesthood, and a solemn religious worship, by music and psalms of exquisite beauty; it finally separated Israel from the surrounding heathen, and gave room for producing those noble monuments of sacred writ, to the influence of which over the whole world no end can be seen." *

We must also regard this matter from a higher point of view. Under David, who, in his royal capacity, was perfectly true to the principles of the Theocracy, was first completely realised the ideal pattern of Israel, as the nation or people of the Lord, involving at least one stage of the fulfilment of

* Kitto, *Cyclopædia of Biblical Literature*, art. David.

ancient prophecy and promise. In David and his kingdom, it has been observed, the Old Testament dispensation reached its culminating point; and now nothing remained but that this state of things should be regarded as the foundation, or starting point, of something better and more advanced. The seed which had been sown by Moses had become a great tree, with its leaves and blossoms; but next we are to look for fruit,—and that fruit is Christ. As David personally was the ancestor of Christ according to the flesh, so David, as theocratic king, was the great forerunner and type of Christ in his office and work of Messiah. And David, the anointed of the Lord, on the throne of a temporal kingdom, was enabled to foresee and predict the government and triumphs of the true Messiah, by whom the full idea of the kingdom of God upon earth should be realised, and that kingdom should be finally established.

David combined in himself the spirit of a king (which he manifested in the administration of his government, and in his subjugation of the enemies of Israel) with that of a prophet (in his psalms), and also with that of a priest (in his care for the celebration of the instituted ceremonial worship). It is especially worthy of remark that in the psalms composed by this illustrious servant of God we find proofs of the fact that the Mosaic revelation and institutes were adapted to impart to the pious Jew a large amount of spiritual insight and devotional feeling. And here it may be well to observe concerning the whole Book of Psalms—composed chiefly by David, but also, to a certain extent, by other members of the ancient Jewish church,—that they afford a general and strong attestation to the symbolical and typical significancy of the Mosaic dispensation. "The Book of Psalms," says Fairbairn, "standing mid-way between both covenants, and serving equally to the members of each as the handmaid of a living piety, is a witness of the essential identity of their primary and fundamental ideas. There the disciples of Moses and of Christ meet as on common ground; the one taking up, as their most natural and fitting expressions of faith and hope, the hallowed words which the other had been wont to use in their devotions ages before, and then bequeathed as a legacy to succeeding generations of believers. So intimately connected were they with the affairs and circumstances of the dispensation which was to vanish away, that they one and all took their occasion from these, and are fraught throughout with references to them; and yet so accordant are they to the better things of the dispensation that abideth, so perfectly adapted to the ways of God as exhibited in the Gospel, and the

spiritual life required of its professors, that they are invariably the most used and relished by those who are most established in the grace, and most replenished with the blessing, of God. . . . . There was a prediction couched in the events of David's life, as well as in the words he uttered; and it was just because the former were ordained to be typical of the latter, that they could furnish, as they did, the form and representation of the Messianic prophecy. This also accounts for the peculiar character of the prophecies of that period, as being not only for the most part of a regal cast, but that combined with suffering, trial, opposition, and victory. . . . . It required the lives of both David and Solomon to foreshadow, in its completeness, the one life of Christ in his kingdom; — the events of the first having respect chiefly to His entrance on the kingdom, amid many difficulties, trials, sufferings, and victories; the events of the second having respect to the final settlement, peace, and glory of the kingdom, when the restitution of all things shall have come, and Messiah shall no longer reign in the midst of his enemies, but with these for ever put beneath His feet. The Temple, which was the crowning-point and glory of the earthly kingdom in its state of perfection, must therefore be reserved for Solomon, and could not, without violating the truth and order of these typical relations, have been executed by David, — seeing he had only to represent successively a suffering, a prevailing, and triumphant Messiah, while it was given Solomon to shadow forth a Messiah in his full inheritance of blessing and glory. . . . . And could anything be conceived more wisely adapted to keep alive, or, we might even say, to quicken and elevate, the faith of the people, under circumstances naturally fitted to weaken and destroy it, and lead them, while captivated with the attractive qualities of Solomon, and the splendid glories of his reign, to think of better and higher things yet to come, than the portraiture drawn beforehand in these psalms of David, of the final kingdom of God and Him who was to reign over it; — a portraiture which contained, indeed, every bright and engaging feature which appeared in the state of things then unfolding itself in the earthly Israel, but that raised and expanded so as to present to the eye of faith another state of things unspeakably higher and better still, — a kingdom truly heavenly in its nature, of universal extent and endless duration, and presided over by a king all-glorious and Divine?"*

ELEMENTARY AND GENERAL QUESTIONS.

580. Relate the troubles which sprang up in the house of David, as a punishment for the king's offence.

* Fairbairn, *Typology of Scripture*, Part i. Chapters 3., 5.

581. Where did Absalom set up the standard of rebellion?
582. Relate the early progress of this rebellion.
583. Give an account of the departure of David from Jerusalem.
584. To what place did David repair after he had crossed the Jordan?
585. Relate the defeat and death of Absalom.
586. Describe the return of David to Jerusalem, and the events to which it led.
587. Whom did David appoint commander-in-chief in the room of Joab, and what was his end? What became of Sheba?
588. What led to the slaughter of the descendants of Saul by the Gibeonites?
589. Who was Rizpah? Describe her conduct occasioned by this slaughter.
590. By whom, and on what occasion, was David nearly slain in battle, and with what result?
591. Relate the circumstances connected with the census taken by Joab at the command of David. Where was Araunah's threshing-floor?
592. Give an account of the rebellion of Adonijah, and the consequent proclamation of Solomon as king.

ADDITIONAL QUESTIONS.

593. Who was Mephibosheth? Who was Ziba? Who was Shimei? What do you know concerning these several persons?
594. Relate the conduct and history of Ahitophel.
595. By whom, and in what respect, was his advice overruled?
596. Give the date of the death of David. State his age, and the duration of his reign, first at Hebron, and afterwards at Jerusalem.
597. How was David a type of Messiah?
598. Explain the prophetic and typical character of the Book of Psalms.

---

## CHAPTER XXXII.

### THE REIGN OF SOLOMON.

B.C. 1015 — 975.

(1 Kings ii. 12. — xi. 43. 2 Chron. i. — ix).

SOON after his accession to the throne, SOLOMON (*i. e.* peaceable, pacific, and so = *Germ.* Friederich, *Eng.* Frederic) assembled the elders and chief men of the nation at Gibeon, which was at that time the site of the Tabernacle, and hence the principal of those several high places on which the people had become accustomed to offer sacrifice; and here he inaugurated his reign by the sacrifice of a thousand burnt offerings on the brazen altar. In the same night God appeared to Solomon, probably in a dream or vision, and bade him ask what he should

give him. In acceptance of this offer, Solomon made his petition, not for riches, wealth, honour, victory, or long life, but for administrative wisdom,— a request with which the Great Giver of all good declared Himself well pleased, adding, "Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like" (2 Chron. i. 12.). See 1 Kings iii. 5—14.

The extraordinary sagacity with which Solomon was thus endowed was soon made manifest. On one occasion it was signalised by the following adjudication in a case of dispute between private parties. Two women, living in the same house, had each an infant child; and one of these children having died in the night, the survivor was claimed by each of the mothers as her own. Both women were equally zealous and positive in the assertion of their claims; and, as there were no witnesses, the case was difficult of decision. Solomon, under these circumstances, resolved upon appealing for a discovery of the truth to the power of maternal attachment; and having ordered the living child to be divided into halves, one of which should be given to each claimant, his sentence was immediately met by the earnest entreaties of one woman for the life of the infant, with her full consent that the living child should be acknowledged as that of her rival; whereupon the king had no difficulty in assigning the child to the woman as her own. Such was the celebrated Judgment (*i. e.* decision, adjudication) of Solomon.

This prince became highly distinguished for his attainments in moral philosophy and natural history, together with his skill in poetry; — gifts which were employed by the Holy Spirit in the construction of the inspired Books of Proverbs, Ecclesiastes, and Canticles, and also of the 72nd and 127th Psalms.

It was not long before Solomon's penetration and decision of character were called into exercise for the maintenance of his own authority and the safety of his person.

He quickly detected, in an application conveyed by Bathsheba, on the part of Adonijah, for permission to marry Abishag, David's young widow, an artfully disguised design of Adonijah for the subversion of his throne; and he unravelled a network of conspiracy formed for the support of the pretender, to which Abiathar (the joint high priest) and Joab seem to have been parties. Adonijah was put to death; and his execution was followed by that of Joab, who had in vain taken refuge at the altar in Gibeon. Abiathar was deposed from his office, and banished to his own estate at Anathoth, one of the Levi-

tical cities. Zadok was thus left sole high priest; and Benaiah, the son of Jehoida, who had been commissioned to fulfil the sentence against both Adonijah and Joab, was appointed captain-general of the forces in Joab's room. The life of Shimei had been spared, on condition of his confining himself within the limits of Jerusalem; where he remained unmolested, until, at the end of three years, he paid a visit to Gath, professedly in pursuit of certain fugitive slaves. This act, in itself a breach of faith, was regarded by Solomon as indicative of a design to form an alliance with the Philistines against himself: and he therefore ordered Shimei to be put to death.

Soon after he had come to the throne, Solomon made affinity with Pharaoh, king of Egypt, by marrying his daughter; an alliance which, upon a principle of worldly policy, might have been deemed splendid, especially as exhibiting a contrast between the present and the former relation of the people to Egypt,—but one which could be hardly other than dangerous to the religious character of Solomon's court and nation.

At an early period of his reign, Solomon carried into execution the intended building of the Temple; and made provision for the future celebration of Divine worship on a magnificent scale, carrying to perfection the organisation of the great body of Priests and Levites. Hiram, king of Tyre*, an illustrious prince, who advanced his country to a high degree of commercial greatness†, prosperity, and splendour, maintaining his friendly relations with the new monarch, readily contracted to furnish a supply of cedar and other materials for the construction of the Temple, in exchange for corn, wine, and oil. The timber was felled on mount Lebanon; whence it was conveyed by sea to Joppa, and thence by land-carriage to Jerusalem. A large number of workmen were employed, by both Solomon and Hiram, in preparing the timber, in hewing and shaping the stones, and in conveying them to the place of their destination. After three years spent in these preparations, the foundation‡ of the Temple was laid, in the fourth year of Solomon's reign, on the site of the threshing-floor of Araunah

* Menander of Ephesus (ap. Joseph. *Antiq.* viii. 5. 3. and *Cont. Apion* i. 18.) speaks of Hiram, king of Tyre, as having felled timber in Lebanon for the roofs of temples. He also mentions Solomon as a king of Jerusalem, who proposed problems for solution.

† The Phœnicians have been called the Englishmen of those days.

‡ The foundations included a solid substructure of Cyclopean masonry for the enlargement of the area, especially on the eastern side of the mount; remains of which exist to the present day. Joseph. *De Bell. Jud.* v. 5. 1.; *Antiq.* viii. 3. 2. 9.; xv. 11. 3.

the Jebusite *: and seven years and a half were occupied in the progress of the building, which gave employment to 80,000 workmen, although the materials had been previously prepared with such care and exactness, that the structure was reared without sound of axe, or hammer, or any implement of iron. The ornaments of this magnificent building, in gold, silver, and tapestry, were executed by Tyrian workmen under the superintendence of a skilful artificer named Hiram or Huram.

At length, in the twelfth year of the reign of Solomon, (B. C. 1003) the building was complete; and was set apart for its sacred use by a solemn Feast of Dedication. On this occasion the ark was conveyed to the Holy of Holies by the priests; and the cloud, the well-known symbol of the Divine presence, filled the house; while the praises of Jehovah were celebrated by vocal and instrumental music, and Solomon himself offered up the sublime prayer recorded in 2 Chron. vi. and 1 Kings viii. At the conclusion of this prayer, fire descended from heaven and consumed the burnt offerings and sacrifices, which had been prepared in great abundance †, while the people prostrated themselves in worship, praising the Lord, and saying, "For He is good, and His mercy endureth for ever!" This sacred fire was afterwards constantly kept up for use in Divine service. The Feast of Dedication lasted seven days; it is probable that Psalms xlvii., xcvii., xcviii., and cvii., have at least some reference to the solemnities of this great occasion. After the building of the Temple, the Lord appeared to Solomon a second time, and ratified His covenant with him, on condition of his faithfulness and integrity.

The following description of this celebrated Temple of Solomon ‡ is in the words of Dr. Kitto. "The building was a

* Mount Moriah. It has already been observed (note, p. 30. *supra*) that, according to Jewish tradition, this was the mountain on which Abraham prepared to sacrifice Isaac. In answer to the arguments adduced in favour of the Samaritan tradition, which fixes mount Gerizim as the scene of that transaction, it has been observed that that tradition, as such, is of little value, and may well be supposed to have originated in rivalry; that the name Moriah ("appearance, or vision, *of the Lord*") first occurs, not in 2 Chron. iii. but in Gen. xxii.; and that the distance from Beersheba to Jerusalem is such as to make it probable that Abraham would not have accomplished his journey to that locality until "the third day." The theory by which Ewald maintains the later origin of the name cannot be admitted.

† They consisted of 22,000 oxen and 120,000 sheep.

‡ The Scriptural account is contained in 1 Kings, vi., vii.; 2 Chron. iii., iv.

rectangle, — sixty cubits long in the clear from east to west, and twenty cubits wide, from north to south. Some take the cubit at half a yard, and scarcely any estimate makes it more than twenty-one inches; and, taking even the largest estimate, it must be admitted that these dimensions are but small in comparison with Christian churches and Mohammedan mosques. But these are intended to contain great numbers of worshippers; whereas this, like the Egyptian and other ancient temples, also of small dimensions, was not constructed with a view to the accommodation of worshippers, who never entered the interior; all public worship and sacrifices being performed, not in the temple, but towards it (as the residence of the Deity), in the enclosed court or courts * in front of the sacred house. . . . . Small as the Temple was, its proportions were noble and harmonious. The porch was ten cubits deep, so that the interior, or cella, was equal to a treble square; but one square was divided off for the inner sanctuary, so that the just geometrical proportion was thus established. This prevented the appearance of narrowness which would have been given to the interior had its dimensions remained unbroken by the division into the inner and outer Holy Place; while any appearance of narrowness in the exterior view was obviated by the storeys of chambers for the use of the priests, built against the sides. . . . . Like the Egyptian temples, that of Solomon was composed of three principal parts: the porch, or pronaos, the depth of which was equal to half of its length: next to this was a large apartment, designated the Sanctuary, or Holy Place, — forty cubits long by twenty wide; this was the *naos*: and lastly, beyond this, lay the third or innermost chamber, a square of twenty cubits, called the Holy of Holies, answering to the *sekos* of Egyptain temples, where was placed the Ark † with its hovering Cherubim ‡, and where also the most sacred objects of their religion were placed by the Egyptians. The arrangement of the external buildings, with the different courts, also coincided with the arrangements of Egyptian temples, as described by Strabo, and as they are still to be seen in the existing remains of ancient temples in that country.

* The Temple was surrounded by an inner court (Court of the Priests, Upper Court), and an outer court (Great Court, Court of the Lord's House). In the Court of the Priests stood the Brazen Altar; and also a large Brazen Sea, corresponding to the smaller Laver of the Tabernacle Court.

† Containing only the two Tables of the Law.

‡ Solomon's Cherubim were large figures, made of olive-wood, inlaid with gold.

"The Holy of Holies, or inner sanctuary, was divided from the rest of the Temple by a partition of cedar, in the centre of which was a pair of folding-doors of olive-wood, very richly carved with palm-trees, and open flowers, and cherubim, — the whole overlaid with gold. A like pair of folding-doors, of grander dimensions, also overlaid with gold, embossed in rich patterns of cherubim, and knops, and open flowers, formed the outer entrance. Both pairs of doors were furnished with massive pins of gold (not 'hinges,' which were not known), turning in holes made in the lintel and the threshold. These were in Egypt often of metal; and some of bronze have been found, and exist in cabinets of antiquities. The door forming the entrance to the Most Holy Place was left open, and the space covered, as is usual in the east, by a magnificent veil or curtain. It may be asked how the interior received light, seeing that the storeys of chambers occupied the sides; but these buildings did not reach the top; and in the upper part of the wall, between the flat roof of the chambers and the top of the wall of the main building, was a row of narrow window which lighted up the interior.

"The floor of the Temple was formed of planks of fir * covered with gold. The inside walls and the flat ceiling were lined with cedar beautifully carved, representing cherubim and palm-trees, clusters of foliage and open flowers, among which, as in Egypt, the lotus was conspicuous. And the whole interior was so overlaid with gold †, that neither wood nor stone was anywhere to be seen, and nothing met the eye but pure gold, either plain, as in the floor, or richly chased, as on the walls, and, as some think, with precious stones in the representation of flowers, and other enrichments. . . . . It seems that even the inside of the porch was lined with gold. This front part of the building was also enriched with two pillars of brass, one called Jachin and the other Boaz, — which, being cast entire, seem to have been regarded as master-pieces of Hiram's art. They exhibited the usual proportions of Egyptian columns, being five and a half diameters high. Their use has been disputed. Some think that they stood as detached ornaments in front of or in the porch — like the two obelisks which we often see before Egyptian temples, while others suppose that they contributed to support the entablature of the porch." ‡

* Or rather cypress.

† The gold was inlaid in the open carved cedar-wood with which the cedar planks were covered. The cypress flooring seems also to have been inlaid with gold.

‡ Kitto, *Daily Bible Illustrations*, vol. iv. pp. 57—61. "Many of our

After the completion of the Temple, Solomon erected some magnificent palaces, surrounded by large pleasure-grounds, and splendidly furnished; such were, especially, The House of the Forest of Lebanon, — so named from its being built on the summit of a wooded hill resembling Lebanon, and celebrated as containing two hundred large and three hundred smaller bucklers of gold suspended in its hall, — and another designed as a residence for the daughter of Pharaoh.* He also rebuilt and fortified several cities, in different parts of his kingdom, as a means of security against invasion; and he strengthened the fortifications of Jerusalem itself, especially by building a fortress called Millo, probably on the north-eastern part of mount Zion. Under his auspices also rose Tadmor in the wilderness (the Syrian wilderness, on the borders of Arabia Deserta, towards the Euphrates), afterwards called Palmyra †, the ruins of which city, after it had reached its splendour, are celebrated to the present day. It is probable that Solomon built this place, and occupied it with a garrison, for the convenience and protection of the great eastern caravans, and therefore for the sake of inland commerce, perhaps with the design of securing a monopoly of the eastern trade.

Solomon subdued the remainder of the Canaanites, who had hitherto maintained their independence; but, in accordance with the Divine promise (1 Chron. xxii. 9.) his reign was distinguished chiefly as a period of peace‡, and of commercial prosperity. The limits of his empire extended from the Euphrates on the east to the coast of the Mediterranean on the west, and from beyond Lebanon on the north as far as the boundary of Egypt on the south,—while with Egypt itself Solomon carried on an active trade. Being possessed of Ezion-geber (the giant's backbone), a port on the eastern arm of the

churches have an external form not unlike that of the Temple of Solomon. In fact, this temple seems to have been the pattern of our church buildings, to which the chief addition has been the Gothic arch. Among others, the Roman Catholic Church at Dresden is supposed to bear much resemblance to the Temple of Solomon."—KITTO, *Cyclopædia of Biblical Literature*, art. Temple.

* But some suppose that the House of the Forest of Lebanon, and the House of Pharaoh's Daughter, were the names of several parts of Solomon's palace in Jerusalem.

† Equivalent to Tadmor; *i. e.* the City of Palms: but this derivation of the name has been doubted.

‡ This has been compared, historically, to the long peace enjoyed by Rome under Augustus, and again under the Antonines, after a series of conquests.

Red Sea*, he built, in conjunction with Hiram, king of Tyre, a merchant fleet †, which made successful voyages to the east (Ophir—probably, some region on the Indian coast), whence it returned richly laden with gold and silver, ivory, apes and peacocks, and other Oriental produce. His annual revenue, arising from commercial enterprise alone, is said to have reached 666 talents of gold, *i. e.* about three millions and a half of our money; to which must be added the produce of taxes and imposts. Of this large income a considerable portion was expended upon the luxuries and magnificence of the court, including a great quantity of gold plate, an ivory throne, and other furniture, together with the support of a considerable number of body-guards, and the maintenance of a costly table. In short, Solomon's expenditure appears to have exceeded his income, and to have led to the infliction of heavy burdens upon the people, who at the same time were called to witness an almost universal monopoly, and to see the whole tide of commercial profits flowing into the royal treasury. On the whole, the trading system so eagerly adopted by this prince, although it flourished for a time, must be regarded as a failure; and the subsequent disruption of the kingdom appears to have been, to a great extent, an effect of this fruitless attempt to constitute those who had been designed for an agricultural and isolated sphere of life into a commercial and cosmopolitan community. But the spirit of traffic which now began to prevail among the Israelites,—or rather perhaps, which, having already sprung up, was fostered among them by Solomon,—has continued with them to the present day. And the commerce of Solomon's time, while it contributed, for a time, to the material prosperity of the nation, became to it a source of peculiar danger and trial in the matter of religion, as giving occasion to much personal intercourse between the worshippers of Jehovah and the heathen people of Phœnicia and Egypt. More especially, the influence of Phœnician idolatry began to be severely felt; and a formidable attraction to evil existed in the well-organised and pompous worship of Baal (Melkarth, the Tyrian Hercules) and Ashera, and of Moloch and Ashtaroth or Astarte which, distinguished on the one hand by

* Ezion-geber was near Elath. The precise situation is unknown. Some regard it as the port of Elath, probably the modern Akaba.

† Called in 1 Kings xxii. 48. "ships of Tarshish," *i. e.*, probably, merchant-men, such as usually traded to Tarshish, *i. e.*, perhaps, Tartessus on the south-western coast of Spain. Concerning the situation of Tarshish, see Kitto, *Cyclopædia of Biblical Literature*, art. Tarshish.

licentiousness and on the other by cruelty, extensively flourished under the auspices of the energetic and prosperous Hiram.

The splendour of Solomon's court, combined with his personal reputation for profound wisdom, attracted to Jerusalem many foreigners of distinction. Of these the most illustrious was the Queen of Sheba (*i. e.* of Yemen; perhaps, including Abyssinia, on the opposite shore of the Red Sea). This princess having come to Jerusalem with a large retinue, and with handsome presents of gold, spices, and precious stones,—and having surveyed the magnificence of the royal establishments, and tested the skill of Solomon by the proposal of difficult questions,—expressed her unbounded admiration of all that she witnessed, declaring that it far exceeded the report which had reached her in her native land (1 Kings x. 1—13).

According to the ordinary custom of eastern princes, Solomon maintained a large harem, consisting of no less than 700 wives, who shared the rank of royalty, and 300 concubines. All, or at least the majority, of these, having been taken from the surrounding heathen, were idolaters; and, unhappily, they succeeded in inducing Solomon to lend countenance to the establishment of idolatrous worship in Israel, by the side of the worship of Jehovah. High places were erected, over against the Temple, for the celebration of rites in honour of Ashtaroth, the goddess of the Sidonians,—Chemosh, the god of the Moabites,—and Moloch, the god of the Ammonites. These iniquities aroused the Divine displeasure; and the voice of prophecy,—apparently after a silence of some years,—was now again heard in opposition to those royal delinquencies which, in the time of great outward prosperity, had introduced among the people the elements of religious and moral corruption, tending to decay and overthrow. "The Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." 1 Kings xi. 11—13. The servant of Solomon to whom reference is thus made was Jeroboam, the son of Nebat, an Ephrathite, who had been made "ruler over all the charge of the house of Joseph," *i. e.* head of the revenue arising from that tribe, or else, overseer of those persons belonging to this tribe who were employed in public works. The prophet Ahijah was commissioned to

announce to him that the Lord had given him the dominion over ten of the tribes,—a message which the prophet accompanied by the significant act of rending his own garment into twelve pieces, of which he gave ten to Jeroboam. Encouraged by this announcement, Jeroboam "lifted up his hand against the king;" but soon found himself compelled to take refuge with Shishak king of Egypt, with whom he remained until the death of Solomon. Other troubles were also prepared for the king by hostilities on the part of the Edomites under Hadad, and of the Syrians of Damascus under Rezon, who probably about this time entered into a confederacy with Hadad (1 Kings xi. 14—25).

Solomon reigned forty years, and died (B. C. 975) in about the sixtieth year of his age, having been about twenty years old when he ascended the throne.

---

The space of 120 years which embraced the reign of Saul, David, and Solomon, is supposed to have been the era of Cheops, and other principal monarchs in Egypt, distinguished by the building of the pyramids. It probably witnessed also the foundation and rise of Carthage, — the power of the Pelasgi, — the death of Codrus, and the appointment of annual Archons at Athens (B. C. 1045, in the reign of David),—and the flourishing period of the kingdom of Etruria, in Italy. The poet Homer is supposed to have been contemporary with Solomon.

### Elementary and General Questions.

599. Where did Solomon inaugurate his reign by a large sacrifice?
600. What offer did God then make to him, and how did he accept it?
601. Repeat 1 Kings iii. 5—14.
602. Describe the celebrated Judgment of Solomon.
603. By what intellectual attainments was Solomon distinguished?
604. Relate the conspiracy of Adonijah, with its concomitant circumstances.
605. With what neighbouring sovereign did Solomon contract affinity by marriage? What was the character of this proceeding?
606. Describe the relations which existed between Solomon and Hiram king of Tyre.
607. In what year of Solomon's reign were the foundations of the Temple laid? How long was the Temple in building?
608. Describe the ceremony of Dedication.
609. Give a brief description of Solomon's Temple.
610. What other large architectural works did Solomon execute?
611. What was the general character of Solomon's reign, as to his relation with neighbouring people?

612. Relate the visit of the Queen of Sheba to Solomon. Where was Sheba?
613. How was Solomon induced to favour idolatry in the latter part of his reign?
614. What troubles ensued as a punishment for this sin?
615. How long did Solomon reign?

ADDITIONAL QUESTIONS.

616. What is the meaning of the name Solomon?
617. State precisely the situation of Tadmor (Palmyra).
618. For what purpose did Solomon probably build that city?
619. Describe Solomon's commercial operations, with their character and results.
620. What events of profane history took place during the reigns of Saul, David, and Solomon?
621. Give the dates of — the accession of Solomon, — the completion and dedication of the Temple, — the death of Solomon.

---

## CHAPTER XXXIII.

DIVISION OF THE KINGDOM.—REIGNS OF JEROBOAM, NADAB, BAASHA, ZIMRI, AND OMRI, IN ISRAEL.—REIGNS OF REHOBOAM, ABIJAH, AND ASA, IN JUDAH
B. C. 975—914.

(1 Kings xii. 1.—xvi. 28. 2 Chron. x. 1.—xvi. 14.)

THE jealousy of the house of Joseph, long accustomed to take the lead among the tribes, against Judah, to which the sceptre had lately been committed, had now reached its height; and advantage was taken of the circumstances of the times, and especially of the rash and intemperate conduct of the youthful successor of Solomon, for a disruption of the kingdom, whereby Ephraim recovered a large measure of its supremacy.

On the death of Solomon (B. C. 975) the partisans of Jeroboam lost no time in recalling him from Egypt. Under his guidance they were prepared to make head against Rehoboam, the son and successor of the late king; and an opportunity for revolt soon occurred on occasion of the coronation of Rehoboam at Shechem, in the territory of Ephraim, where the heads of the tribes had assembled, probably as being convenient for the assertion of their constitutional rights.* Here a petition was

* We read of the locality of Shechem in the history of Abraham; and of the town in the history of Jacob. In the time of Joshua it was made

made to the new sovereign for the diminution of those imposts which had been exceedingly oppressive during the reign of Solomon, who had raised them to a large amount, in order to meet the expenses of his sumptuous buildings and his magnificent regal state. After three days' delay, Rehoboam, complying with the humours of his youthful companions, instead of listening to the advice of his aged counsellors, gave a rough and imperious reply to this reasonable request, declaring that the imposts should be augmented rather than diminished, and foolishly saying, "My father chastised you with whips, but I will chastise you with scorpions (*i. e.* heavy whips, armed with iron prickles)." Immediately ten of the tribes renounced their allegiance to the headstrong prince, who appears to have been Solomon's only son (by Naamah, an Ammonitess): and, after having received some further provocation by the immediate levy of an oppressive tax, they elected JEROBOAM (the people are many) king; while Judah and Benjamin remained faithful to REHOBOAM (enlargement, or enlarger of the people). The people were thus separated into two kingdoms: the ten tribes being distinguished by the name of Israel, with the seat of government at Shechem; while the remaining two formed the kingdom of Judah, under the successors of Solomon, who reigned at Jerusalem.

Rehoboam immediately took the resolution of endeavouring to suppress the revolt by force of arms; and after his return to Jerusalem he put himself at the head of 180,000 men, with a view to march against the usurper. He was, however, restrained by a Divine message, conveyed to him by the prophet Shemaiah, from commencing a civil war for the sake of recovering what had been lost to the house of Solomon in accordance with the will of God; and he contented himself with fortifying his frontier towns, erecting new fortresses, and keeping up good garrisons well supplied with provisions and munitions of war.

At the same time, Jeroboam, on his part, consulted how he might secure the affections of his new subjects, and perpetuate the breach between the two kingdoms. For this purpose he enlarged and beautified Shechem, which he had fixed on as his capital;—at a beautiful spot (Tirzah), in the immediate neighbourhood of this place, he afterwards constructed his royal residence; — and then, crossing the Jordan, he rebuilt Penuel,

a city of refuge, and one of the Levitical cities; and it became the centre of union to the tribes. Abimelech made it the capital of his kingdom; and although he destroyed the place, yet, after its restoration, it was highly eligible as the metropolis of a new kingdom of Israel.

probably with the view of increasing his popularity with the Transjordanic tribes. Still, however, he feared that the custom of repairing three times a year to the Temple at Jerusalem, according to the law of Moses, would tend to influence the people in favour of the house of David, and to make way for a reunion under the sovereign who was in possession of the ancient metropolis; and, in order to escape this danger, he set up two golden calves, one at Bethel*, in the south of his dominions, and the other at Dan†, in the north; dilating upon the difficulty and trouble attendant upon unnecessary journeys to Jerusalem, and proclaiming to the people that these were the gods who had brought up their forefathers out of Egypt. This mode of false worship evidently involved a recurrence to the ancient forms of Egyptian idolatry, and had especial reference to the golden calf which the people had caused Aaron to set up; still, however, the golden calves were most probably designed, not as independent idols, but as symbols of the true God: so that this worship appears to have been not altogether the worship of a false object, but the worship of the true object in a wrong and unauthorised manner. The people appear to have readily acquiesced in this state of schism, and of debased, if not of idolatrous, worship; but the priests and Levites nobly refused to take part in the sins of the people, and retired to Jerusalem.‡ Jeroboam then

* On the borders of Ephraim and Benjamin; in the territory originally assigned to Benjamin, but possessed by Ephraim, by virtue of conquest, from the Canaanites. Keil (on Joshua) places it a little north of the locality assigned to it by Robinson.

† The town, originally called Laish, in a small district of the same name; which was occupied by a settlement of Danites from the territory allotted to that tribe in the south-western part of Palestine. (Josh. xix. 47.; Judg. i. 34.; xviii. 29.)

‡ Perhaps the severance of Israel and Judah contributed to a partial preservation of the worship of Jehovah. Had the kingdom maintained its unity, as in the days of David and Solomon, it would, probably, have made further conquests, and would have attained to a higher degree of internal prosperity and splendour; but then it is also likely that it would have been entirely overrun with that idolatry and worldliness which made great progress during the reign of Solomon. On the other hand, after the division of the kingdom, not only was its earthly power restrained within due limits, but an occasion had arisen for that kind of emulation or rivalry whereby, when one portion of the people manifested an inclination to idolatry, the other was disposed, instead of following its example, to persevere in an opposite course, and to protest against the innovation. In contemplating political movements, and especially those recorded in sacred history, we must never forget that the Lord reigneth, and that, often unintentionally on the part of man, His designs are being continually carried into effect. It was not intended, by the authors of the revolt under Jeroboam, to secure, at least in part, the eventual ac-

made a still further departure from the Divine institution, by appointing priests from the lowest of the people, who were not of the tribe of Levi; and, at the same time, in order to give a fictitious dignity to the new worship, he proceeded to assume to himself the office of high priest. "And Jeroboam ordained a feast in the eight month, on the fifteenth day of the month, like unto the feast that is in Judah (*i. e.* the feast of Tabernacles, which was thus celebrated in Israel one month later than the time fixed by law), and he offered upon the altar which he had made in Bethel . . . . and burnt incense" (1 Kings xii. 32, 33). Hereupon a man of God, who had been divinely commissioned to come from Judah to Bethel, uttered a solemn denunciation against the idolatrous altar, and declared that a descendant of the house of David, Josiah by name, should burn on it the bones of the priests of the high places, — an event which came to pass about 350 years afterwards. Jeroboam, having attempted to seize the unwelcome prophet, found his hand suddenly paralysed; which was restored only upon the prophet's intercession with the Most High. The king then invited the prophet to his house; who, however, having declined the invitation, on the ground of his having been expressly forbidden to eat or drink at Bethel, set out on his return home. But from this journey the man of God suffered himself to be recalled by an old prophet, who, by falsely pretending to a Divine revelation to this effect, persuaded him to take refreshment at his house, and then, at the close of the entertainment, denounced against him the Divine displeasure on account of this act of disobedience, declaring that he should not return home alive; a prediction which was fulfilled when he was afterwards killed by a lion on the road. (See 1 Kings xiii.)

Jeroboam persisted in his evil course of idolatry, which he doubtless regarded as dictated by motives of profound policy; and this too in face of a solemn warning uttered by the prophet Ahijah, on occasion of a visit which he received from Jeroboam's wife, who repaired from Tirzah to the prophet's residence at Shiloh, in order to consult him concerning the life of Abijah,

complishment of the mission of Abraham's posterity among the nations; but such was, probably, one of its most important results. Israel, as a separate kingdom, became a barrier between Judah and Phœnicia. Still, unity, if combined with purity of worship, would have been far better and more to be desired; see Hosea i. 2.; Isa. xi. 12, 13. The quality of evil is not changed, although, when it exists, the Most High overrules it for good. Perhaps the divisions of the Christian Church, although not without the taint of evil, will be found to have been conservative.

the son of Jeroboam, who was at that time dangerously ill. The prophet, recognising the person of the queen, notwithstanding a disguise which she had assumed for the occasion, declared that Abijah should die at the instant of her return home, adding, "he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam," while he prophesied concerning all the other members of this idolatrous family, "him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it" (1 Kings xiv. 11. 13). This guilty monarch is fearfully distinguished in Scripture by the frequently recurring mention of his offence in connection with his name,—"Jeroboam, the son of Nebat, which made Israel to sin."

After this, the kingdom of Israel subsisted in a perpetual state of conflict; maintaining, as it were, a struggle for existence. The kings and the prophets were almost always at variance, arising from the attempts of the former to rule with despotic power, to the neglect of theocratic principle and duty. The several reigns, and even dynasties, were, for the most part, very short; and nearly all the kings were murdered. As, in the declining period of the Roman empire, the throne was frequently filled by the dictation of the Prætorian guards, so, in Israel, the kings were often no more than the nominees of the army; and hence came frequent revolutions, interregnums, and civil wars. To these evils were added occasional conflicts with Judah, and a heavy pressure from the east,—first from the Syro-Damascene kingdom, and then from the Assyrian empire.

In the kingdom of Judah the worship of the true God was upheld by the authority of Rehoboam during the first three years of his reign; but, at the end of that period, idols and groves were established on the high places, and both prince and people rapidly fell into the idolatry of the Canaanites. As a punishment for this sin, God permitted Shishak (Sesonchis), king of Egypt, to invade the country (B.C. 790.), with signal success. The Egyptians, in this their first invasion of Judah, having captured many fortified towns, entered Jerusalem, and took possession of the royal treasures, leaving scarcely a vestige of the wealth and magnificence which had adorned the court of Solomon. But with this plunder the conqueror was content; being restrained from further hostilities by the Divine Sovereign of all, before whom the king of Judah had made a penitential acknowledgment of his sin. Remains of a symbolical representation of this successful expedition into Judea under Shishak

have been found on the outer wall of the palace-temple at Karnak.

Rehoboam reigned twelve years after this invasion. Concerning his actions or the condition of the people during this period, but little is recorded; only we find that hostilities were carried on between Judah and Israel, on the frontiers of the two kingdoms. We may hope that the correction administered by the arms of Shishak produced its proper effect; and that the peace which the kingdom afterwards enjoyed was the consequence of a return to the allegiance due to the Divine King. Rehoboam died after a reign of seventeen years, and was succeeded by his eldest son, Abijah (B. C. 957).

No sooner was ABIJAH (will of Jehovah) seated on the throne, than he resolved to take active measures for conducting the war against Jeroboam on a large scale, to ensure the permanent reduction of the revolted tribes. For this purpose he raised a considerable army, and took the field against the forces of his rival, which were twice as large. Before the engagement, Abijah found opportunity to harangue the troops of Jeroboam, declaring to them his right of sovereignty as the representative of the house of David, and dwelling on the defection of Israel from the true worship, as distinguished from the present adherence of Judah to those sacred institutions in connection with which alone the people had a right to expect the Divine protection and blessing. During this oration, Jeroboam detached from his army a force which he sent to the rear of Abijah, sufficient, as he hoped, to secure the victory in his favour by its co-operation with the main body in front. In this, however, he was disappointed. The men of Judah, mingling their prayers with the sound of the priests' trumpets, made a furious onset, and completely defeated their antagonists, whom they put to flight with an enormous loss. This victory was decisive. "The children of Israel were brought under at that time, and the children of Judah prevailed, because they relied on the Lord God of their fathers" (2 Chron. xiii. 18). Abijah followed up his success, and obtained possession of several of the frontier towns of Israel, including Bethel. We do not find, however, that he took any measures for the overthrow of false worship in Israel: and, notwithstanding the boast of zealous adherence to the theocratic institutions contained in his address to Jeroboam's army, he himself "walked in all the sins of his father which he had done before him; and his heart was not perfect with the Lord his God, as the heart of David his father" (1 Kings xv. 3). He reigned only three years.

ASA (healing, or physician), the son and (B. C. 955) successor

of Abijah, was distinguished by his fidelity to the Mosaic institutes and his zeal in the reformation of errors and abuses. During the first ten years of his reign, while the kingdom enjoyed profound peace, he was busily engaged in the removal of idols and the suppression of false worship, employing all his authority and influence in favour of the true religion. But, while he removed all remains of idolatry, it appears that he still tolerated the high places which had been consecrated to the worship of the Lord. After this, the repose of the kingdom was disturbed, and doubtless the faith of the pious monarch was severely tried, by a formidable invasion under Zerah the Cushite.* The enemy, appearing to have resolved on the annihilation of the very name of Judah, advanced in great numbers, sufficient to threaten the intended destruction. Asa assembled his forces, and met the invaders in the valley or pass of Zephathah, near the fortress of Mareshah, in the south-east of Judah. Before the engagement he offered up the following beautiful prayer: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee" (2 Chron. xiv. 11). The help thus earnestly and faithfully sought was not withheld. Asa's attack was crowned with complete success: he defeated the Cushites and pillaged their camp, from which he carried off great spoil; and, having plundered the cities which had yielded these supplies, he returned in triumph to Jerusalem. On his return, having been encouraged by the prophet Azariah, the son of Oded, he celebrated a public thanksgiving to the Almighty Deliverer, with large sacrifices and offerings, including a solemn renewal of the national covenant with Jehovah, and a promise of future fidelity. The work of reformation was pursued with renewed activity and vigour; even the queen-mother (*i. e.* the king's mother or grandmother), Maachah †, being removed from court in consequence

* It has been thought probable that Zerah was a king of Egypt, belonging to an Ethiopian dynasty, — and that he was no other than Osorchon I. son and successor of Shishak who invaded Judea in the time of Rehoboam. But many antiquarians find themselves unable to adopt this conjecture, and we must perhaps still have recourse to the supposition that Zerah was king of Ethiopia, or a part of Arabia; or, probably, of Cush on both sides of the Red Sea, *i. e.* in Ethiopia and in Arabia.

† Called, in the sacred history, *queen*; the first instance of this title being applied to any other than a reigning sovereign. Asa appears to have been the first king of Judah who refrained from a plurality of wives. See Kitto, *Daily Bible Illustrations*, vol. iv. p. 177.

of her adherence to idolatry, while the image which she had set up was indignantly destroyed.

Jeroboam, king of Israel, died (B. C. 954) in the second year of the reign of Asa, king of Judah, and was succeeded by his son NADAB (liberal, bountiful), who began to follow closely in the footsteps of his father. After a reign of less than two years, Nadab was assassinated by one of his generals, BAASHA (perhaps, wicked), of the tribe of Issachar, who obtained possession of the crown, and put to death all the surviving members of Jeroboam's family (B. C. 953).

Baasha was on the throne of Israel at the date of Asa's great victory over the Cushites, and while he was carrying on the reformation of religion in Judah. That reformation having induced a large number of pious Israelites to quit the dominions of Baasha, and settle themselves in Jerusalem, the jealousy of this monarch was aroused, and he determined on putting a stop to a movement which threatened to weaken his own resources by inducing too copious emigration. For this purpose, he made himself master of Ramah in the tribe of Benjamin, and began to fortify this border town as a means of checking the intercourse between the two kingdoms. In order to hinder the completion of this design, Asa engaged the assistance of Benhadad, king of Syria, who invaded the territories of Baasha, and thus effectually recalled him from the fortification of Ramah. While the work was thus suspended, Asa marched against the place, and carried off the building materials, with which he himself fortified Geba and Mizpah.

This application of Asa to Benhadad, involving as it did a large outlay of treasure both from the Temple and from the royal palace, was highly offensive to the Lord, as manifesting a want of due confidence in Himself, who had already given Asa the advantage over an enemy far more formidable than the king of Israel. For this misconduct the king was reproved by the prophet Hanani, whom, for this faithful discharge of the duties of his office, he committed to prison. At the same time, the general character of Asa's administration became exceedingly oppressive. Not long afterwards he was attacked by a disease in his feet (probably, the gout); a disease during which it is emphatically said, "he sought not to the Lord, but to the physicians," *i. e.* he employed the means of cure without due regard to the Divine blessing, or, probably, as some suppose, he applied to foreign and idolatrous physicians, whom he permitted to practise superstitious rites in order to a cure. At length, after a reign of forty-one years, Asa died (B. C. 914),

and was buried with extraordinary pomp in the city of David. "They made a very great burning for him" (2 Chron. xvi. 14).

The reign of Baasha in Israel lasted twenty-four years. It was distinguished by adherence to the evil practices of Jeroboam, which led to the Divine denunciation of the utter excision of his house, delivered by the prophet Jehu, the son of Hanani. Baasha was buried in Tirzah, the place which, as we have already seen, Jeroboam had selected as the country residence of the kings of Israel soon after he had fixed upon Shechem as the seat of government, and which was now probably itself the capital of Israel. He was succeeded (B. C. 930) by his son ELAH (perhaps, terebinth = strength); who in the second year of his reign (B. C. 928) was assassinated by ZIMRI (perhaps, my song = celebrated), one of the commanders of his cavalry, whose design was to usurp the throne. The pretensions of Zimri, however, were maintained during only a few days; the army having declared in favour of another commander, named Omri, who immediately marched to Tirzah, where Zimri, despairing of a successful resistance, destroyed himself in the flames of his palace.* Omri, the nominee of the army, was accepted, however, by only one portion of the people; another portion supported a competitor for the throne in the person of Tibni, son of Ginath. This civil war was terminated, after a continuance of several years, by the death of Tibni, leaving OMRI (uncertain; perhaps, a binder of sheaves) in undisputed possession of the crown.

The destruction of the palace of Tirzah having led Omri to seek for a place of royal residence, he distinguished his reign by building a new palace (B. C. 923) on a hill which he purchased of a person named Shemer, after whom he gave the name of Samaria (*Heb.* Shomron) to the new metropolis which soon rose around his palace.† He reigned six years in

* Like Sardanapalus at Nineveh.

† "What Omri in all probability built as a mere palatial residence became the capital of the kingdom instead of Shechem. It was as though Versailles had taken the place of Paris, or Windsor of London. But in this case the change was effected by the admirable choice of Omri in selecting a position which, as has been truly observed, combined, in a union not elsewhere found in Palestine, strength, beauty, and fertility."—STANLEY, *Sinai and Palestine*, chap. v. "The verdant valley which breaks through the mountains westward between Ebal and Gerizim, spreads out often for three or four miles into a broad circular basin, five or six miles in diameter, and bounded on every side by beautiful mountains. From the rich plains of this glorious valley, enclosed by an amphitheatre of mountains, and near to the western side, rises a very high and steep hill, affording a position of impregnable strength, and of almost unapproachable loveliness. About midway up the ascent, the hill is surrounded by

Tirzah and six more in Samaria; persevering in the evil policy of Jeroboam, and even making the worship of the Golden Calves compulsory on all his subjects, whom at the same time he strictly prohibited from migrating to Jerusalem. He cultivated the alliance of Israel with Tyre, probably for the sake of commerce, or in order to protect the kingdom from aggression on the part of Syria; and he promoted the marriage of his son and successor Ahab with the daughter of a king of Tyre; by this means obtaining a firm footing for the practice of idolatry, and ensuring too well the future observance of heathen customs, according to "the statutes of Omri." This king died B. C. 918, and was buried in Samaria.

ELEMENTARY AND GENERAL QUESTIONS.

622. How was the kingdom divided after the death of Solomon?
623. What were the causes and occasions of this division?
624. Who was elected king over Israel? Where did he fix his seat of government? What was his country residence?
625. Who was king of Judah, and where did he reside?
626. What measures did Rehoboam begin to adopt, and how was he restrained?
627. What policy did Jeroboam devise, and carry out?
628. Where was Bethel? Where was Dan? State what you know concerning these places.
629. Relate the history of the man of God who was sent from Judah to denounce the idolatry established at Bethel. (1 Kings xiii.)
630. What punishment was inflicted on Jeroboam?
631. By what title is he distinguished in Scripture?
632. What was the conduct of Rehoboam on the throne of Judah, with regard to religion?
633. What punishment followed the idolatry of Judah in his reign?
634. How long did Rehoboam reign, and by whom was he succeeded?
635. Describe the victory of Abijah over Jeroboam, and its results.
636. How long did Abijah reign (over Judah), — and what was the religious character of his administration?
637. What was the character of Abijah's successor, Asa?
638. What formidable invasion of Judah took place during his reign, —and with what result? Repeat Asa's prayer on this occasion. (2 Chron. xiv. 11.)
639. After the victory, what prophet encouraged Asa in the work of reformation? Give an instance of Asa's zeal in this work.

---

a narrow terrace of level ground, like a belt, below which the rocks of the hill spread off more gradually into the valleys. This was the hill which belonged to Shemer, and which Omri bought of him for about seven hundred pounds. Here he established the royal seat of his kingdom, and he had the good taste to call the new town, not by his own name, but by that of the previous owner of the land, in the form of Shimrom — better known to us in the softened shape of Samaria, which it assumed in the Greek language."— KITTO, *Daily Bible Illustrations*, vol. iv. pp. 199, 200.

640. During whose reign in Judah, and in what year of that reign, did Jeroboam die? By whom was he succeeded?
641. How long did Nadab reign (over Israel)? By whom was he assassinated?
642. With what design did Baasha seize and fortify Ramah of Benjamin?
643. How did Asa frustrate this design?
644. By what prophet was Asa reproved for calling in the assistance of Benhadad?
645. Describe the later events of Asa's reign, and of his personal history.
646. How long did Asa reign (over Judah)?
647. How long did Baasha reign (over Israel),—and by whom was he succeeded?
648. By what prophet were Baasha's idolatrous practices denounced?
649. How long did Elah reign (over Israel),—By whom was he assassinated?
650. Relate the death of Zimri (in Israel).
651. How was the reign of Omri (over Israel) distinguished?

ADDITIONAL QUESTIONS.

652. What was the immediate design of Jeroboam in setting up the Golden Calves? What was, probably, the exact character of this false worship?
653. What general features attach to the subsequent history of the kingdom of Israel?
654. What name is given to Shishak in common history?
655. Where do we find a monumental representation of his invasion of Judah?
656. Describe the situation of Samaria, and point out its advantages.
657. What was the origin of the name, Samaria?
658. Give the following dates — Death of Solomon and division of the kingdom. — Death of Rehoboam, and accession of Abijah: death of Abijah and accession of Asa (in Judah).— Death of Jeroboam, and accession of Nadab: death of Nadab and accession of Baasha (in Israel). —Death of Asa (in Judah).— Death of Baasha,—of Elah,— of Zimri. —of Omri (in Israel).
659. Give the meanings of,—Jeroboam, Nadab, Baasha, Zimri, Omri, Rehoboam, Abijah, Asa.

# CHAPTER XXXIV.

## The Reigns of Ahab, Ahaziah, and Jehoram (Joram), in Israel.
B.C. 918—884.

## The Reign of Jehoshaphat in Judah.
B.C. 914—889.

(1 Kings, xvi. 29. — xxii. 50.; 2 Chron. xvii. 1. — xxi. 20.)

The death of Omri in Israel took place about four years before that of Asa in Judah; in the former kingdom Omri was succeeded (B.C. 918) by his son Ahab (father's brother), in the latter, Asa was followed (B.C. 914) by his son Jehoshaphat (Jehovah judges):—so nearly contemporary in their commencement were these two remarkable and important reigns.

Ahab, at the instigation of his father Omri, had married Jezebel, daughter of Ethbaal*, king of Sidon and Tyre, an imperious and wicked woman, under whose influence the king encouraged the introduction of gross idolatry, with all its attendant abominations. Hitherto the sin of Israel had been confined to the matter of the Golden Calves, which were designed as symbols of the true God, while their worship was conducted, to a certain extent, on the model of the Mosaic institutes; but the system which Ahab upheld extended to the worship of the Phœnician idol Baal, the lord, or chief deity, of the Tyrians and Sidonians (i. e. most probably, the sun-god Melkarth), whose worship prevailed among the Carthaginians, and who was known to the Greeks as the Tyrian Hercules.† This form of idolatrous worship had already prevailed among the Israelites to a certain extent during the time of the Judges, and was then suppressed by the prophet Samuel (Judg. ii. 13.; 1 Sam. vii. 4.); but it was now imported afresh from Tyre, and supported with a high hand by Jezebel, and by the culpably weak and compliant Ahab; and in honour of the idol a temple was now built, and a grove consecrated, in Samaria. The corruption of religious worship which had already taken place had doubtless paved the way for this still greater evil; but the actual existence of this idolatry, involving as it did a very

* Ethbaal (Ithobalus), formerly priest of Astarte, had dethroned his brother Pheles, who was himself an usurper.

† Herodotus, at a later period, visited Tyre with a view to learn particulars concerning the worship of this idol.

general departure from the worship of Jehovah throughout Israel, was owing to the authority and example of Ahab and his heathen queen.

Divine judgments were now imminent; and a prophet of extraordinary power was raised up in order to denounce the prevalent wickedness, and to proclaim the infliction of punishment. That prophet was Elijah (Jehovah is my God), the Tishbite, — so called probably from his native place, which is supposed to have been Tishbeh, or Thisbi, a city of Gilead beyond the Jordan. This courageous man of God, a faithful prophet, called to discharge the office of a zealous and stern reformer, suddenly presented himself before Ahab, and proclaimed the approach of a long drought, and consequent famine, to continue till he should himself give the signal for its removal by intercession with the Supreme Ruler whom Ahab had so grievously offended. Elijah then, by Divine direction, retired to the neighbourhood of the brook Cherith, perhaps (for the locality is not known) to the east of Jordan; where he remained in complete concealment, being miraculously supplied with provisions which were brought to him every morning and evening by ravens.* Indignant at the boldness of the prophet, Ahab sought him in all directions, in order to take his life; and when he found that his search was fruitless, taking the advice of Jezebel, he wreaked his vengeance on all the other prophets and servants of Jehovah who were within his reach. During this persecution, Obadiah (servant of the Lord), an officer of the king's household, concealed and supported many of the prophets, at his own risk and charge, by fifty in a cave. Thus severe was the conflict which had now begun between the worldly and despotic king of Israel and those faithful and inspired men who were the representatives of Divine authority.

When the drought had continued for some time †, and the brook had dried up, Elijah received Divine instructions to repair to Zarephath, or Sarepta (now Surafend), a town of the Sidonians (and consequently a stronghold of that very idolatry against which Elijah had so earnestly protested), and there to commit himself to the charge of a certain woman, whom

* Some contend that the Hebrew word rendered "ravens" in our version of the Bible, in accordance with the Masoretic points, ought to be translated "Arabs," or "merchants," disregarding those points. Certain it is that God could, with equal ease, employ either "ravens" or "Arabs" in this service, according to His will. But our translation "ravens" is correct.

† A record of a severe drought during the reign of Ithobalus (Ethbaal) king of Tyre, who was contemporary with Ahab, is found in *Menand. ap. Joseph. Antiq.* 8. 13. 2.

he should find. On his arrival at the gate of the city, he met the woman whom he recognised as his appointed hostess; but, on applying to her for a little food, he found that herself and her son had been reduced to the last extremity of want, with the prospect of early starvation. She told him that she possessed no more than a handful of meal, and a little oil, with which she was about to prepare what she sorrowfully regarded as her last morsel of food; but, yielding to the demand of Elijah, and encouraged by his promise of a perpetual supply, she gave him a portion for himself, and received him into her house; after which she found that "the barrel of meal wasted not, neither did the cruse of oil fail" during the remaining period of the famine. Elijah remained at her house two years; during which period his faith was severely tried by the death of her son,—who was, however, miraculously raised to life by the intervention of Elijah's prayer, God being pleased to increase the woman's regard for the prophet by this additional attestation to his character and mission.

At the end of full three years (three years and six months, James, 5, 17) of drought and famine, Elijah was commanded to return into the land of Israel, and there to present himself to Ahab, and to announce the termination of the calamity. On his way he met the pious Obadiah, who had been sent out to search for forage in one direction, while Ahab himself had proceeded for the same purpose on another route; and to him Elijah made known the nature of his errand, at the same time charging him to report his arrival to the king,—a commission which Obadiah shrunk from executing, until Elijah solemnly assured him that he would not fail to appear before Ahab on that day. The interview accordingly took place; and when Ahab angrily said to Elijah, "Art thou he that troubleth Israel?" * the prophet boldly retorted the charge upon the king, affirming that all the disasters of the country had arisen in consequence of the idolatrous practices of himself and his family. He then proposed a public test of true and false worship, to be conducted in the following manner. Ahab was directed to summon all the (four hundred and fifty) priests of Baal and the four hundred prophets of the groves (or priests of Astarte, who were maintained by Jezebel) to mount Carmel †, there to confront

* There can be no doubt that Ahab was tremblingly alive to Elijah's influence, if not to the reality and authority of his Divine commission. Thus Mary, queen of Scots, is reported to have said that she dreaded the prayers of John Knox more than an army of ten thousand men.

† "Forty miles below Tyre, and little more than half that distance west of Nazareth, and forming the south-western boundary, towards the sea, of the plain of Esdraelon, extends for several miles the mountain ridge of

himself as prophet of Jehovah: each party was then to slay a bullock for sacrifice, and lay it on an altar, without fire; looking only to the object of their worship for the destruction of the offering by that element.

This challenge having been accepted, the assembled priests of Baal diligently employed their various incantations and efforts, including the cutting of their bodies with knives *; but all to no purpose; "there was neither voice, nor any to answer, nor any that regarded." Elijah then, having addressed the vain idolaters with the language of sarcastic irony, and having afterwards saturated the altar and all about it with water†, directed his prayer to Jehovah, who immediately gave the appointed sign by fire sent down from heaven, which consumed at once the sacrifice and the altar, and dried up the water that had been poured all around. The people, convinced by this miracle, exclaimed with once voice, "The Lord, he is the God; the Lord, he is the God;" when, at the command of Elijah, the prophets

Carmel, throwing out a bold promontory right into the sea. The beauty of Carmel is celebrated in Scripture; and even in the day of desolation it sustains its ancient praise. The enlivening atmosphere, the sides covered with perpetual verdure, the brows dark with woods, and the wide prospects around, combine to form a scene which he who has once beheld forgets no more. And this is saying much; for there are few travellers who do not forget as much of what they have seen, as most people do of the books they have read."

"The mountain is from a thousand to twelve hundred feet in height, and the views which it commands are very extensive. In front, the view extends to the distant horizon, over the dark blue water of the Mediterranean; behind, stretches the great plain of Esdraelon, with the mountains of the Jordan and of Judea; below, on the right, lies the city of Acre, lessened to a mere speck, while, in the far distance beyond, the eye rests upon the high summits of Lebanon."—KITTO, *Daily Bible Illustrations*, vol. iv. p. 236.

* "Herodotus relates that when the Persian fleet (of Xerxes) was near ruin from a storm on the coast of Magnesia, the magi, by making cuttings in their flesh, and by performing incantations to the wind, succeeded in allaying the storm,—'or it may be,' adds the sagacious old Greek, 'that the storm subsided of its own accord.' We are also told, that the priests of the Syrian goddess (who was nearly allied to Baal) were wont to cut and gash themselves with knives until the blood gushed out, when they carried her about in procession. The priests of Bellona, also, in their service to that sanguinary goddess, were accustomed to mingle their own blood with that of their sacrifices."—KITTO, *Daily Bible Illustrations*, vol. iv. p. 247.

† This water may have been procured from the sea, which was not far off. Or if it was fresh water from the river Kishon, the pouring out of so much of this scarce and precious fluid was probably demanded as an appropriate act of faith. It is possible that the bed of the Kishon was not quite dry.

of Baal were seized, and, as impious impostors, were afterwards put to death by the faithful messenger of heaven. After this, the prophet retired to the top of Carmel; where, in answer to his prayer, he soon received tidings of a little cloud rising from the sea; whereupon he immediately went to Ahab, and, announcing the approach of rain, advised him to repair without loss of time to Jezreel. Ahab attended to the prophet's word; and Elijah, in token of respect, ran before his chariot on the road. (1 Kings, xviii.)

Infuriated by these events, Jezebel vowed the destruction of Elijah; and, in order to escape her vengeance, the prophet retired first to Beersheba, a town in the south of Judah, and then, leaving his servant there, he proceeded one day's journey into the desert. Oppressed with fatigue and anxiety, he fell asleep under a tree (namely, a retem, or wild broom *); and was awakened by an angel who pointed out to him a cake and a vessel of oil provided for his refreshment. Elijah again fell asleep, when once more the angel aroused him, and commanded him to eat: the prophet obeyed, and, in the strength of the refreshment thus received, he continued to travel forty days, until he came to Horeb, the mount of God, on which the Law had been delivered to Moses. Here, after his attention had been awakened, and his mind solemnised, by a whirlwind, an earthquake, and a fire, he received an encouraging revelation from the Almighty in the accents of a still small voice, calling him to account for his sojourn in that retired spot, with those emphatic words, "What doest thou here, Elijah?" — assuring him of Divine protection,— and declaring that Israel still contained no less than 7000 faithful worshippers;— at the same time commanding him to return on his way to the wilderness of Damascus, and then to anoint Hazael king over Syria,—Jehu, the son of Nimshi, over Israel,—and Elisha, the son of Shaphat, to succeed himself as the Lord's prophet. He soon met with Elisha, who was engaged in ploughing, and, casting his mantle upon him, caused him to understand the action as the sign of a call to his future office. Elisha then, having offered a sacrifice, and arranged his domestic affairs, followed Elijah as his attendant.

About this time, Benhadad, king of Syria, having advanced with a large army against Samaria, received the submission of Ahab, with promise of a required amount of tribute; but the people of Samaria, finding that the exactions of the Syrian king rose in proportion to their compliance with his demands, re-

* In our version, a juniper-tree.

solved to defend themselves to the utmost. In this resolution they were encouraged by a prophet of the Lord; and, acting under his direction, they made an attack upon the besiegers with such complete success that, after a considerable slaughter, Benhadad was compelled to seek safety in flight. The year following, however, Benhadad renewed the invasion, under the heathenish persuasion that the reason of his having sustained defeat at the hill of Samaria was because "the gods" of Israel were "gods of the hills," and resolving to give battle in a valley, where he supposed these "gods" would fail to protect the enemy. Encouraged by the assurance of Divine protection, Ahab led his forces against the invading host, and pitched his camp opposite to them in the neighbourhood of Aphek, a town which lay in a plain * of the tribe of Ashur. On the seventh day a battle was fought, in which the Syrians were entirely defeated, with the loss of 100,000 men; and the remnant of the army, having fled to Aphek, sustained there the further loss of 27,000 men, who were crushed to death under the ruins of a wall. Benhadad now made a very humble submission to the victorious king of Israel; and Ahab made peace with him on condition of the restoration of certain cities which had been taken from Baasha, and the accordance of certain honourable privileges at Damascus to the people of Israel,—Benhadad agreeing to assign to them a quarter at Damascus in which they might observe their own laws, customs, and worship. This unseasonable lenity was highly displeasing to the Divine author of Ahab's important victory, who had manifested himself in the sight of the heathen as "the God" of the "valleys" no less than the "God of the hills:" and accordingly a prophet was commissioned to declare to Ahab, in the name of the Lord, "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." Ahab received this announcement with feelings of disappointment and chagrin.

About two years after this event, Ahab was again confronted by Elijah, who denounced the Divine judgments against himself and Jezebel, as a punishment for the death of Naboth, which had been craftily and wickedly compassed by Jezebel in order to gratify Ahab's covetous desire of a vineyard at Jezreel †, which had been in Naboth's possession, and which,

* Perhaps on the eastern part of the great plain of Esdraelon, near the western slope of the Lesser Hermon; now El Fuleh.

† Although Samaria was the metropolis of his kingdom, Ahab had a palace at Jezreel, where he seems to have resided during part of the year. This palace was situated on the heights at the western extremity of

while alive, he refused to alienate in compliance with the king's wishes. Ahab humbled himself on receipt of this message; and the execution of judgment was deferred until the days of his successor.

But the reign of Ahab, who still persevered in his evil and idolatrous course, was now drawing to a close; and his death was hastened by his own impiety and rashness. He had concluded an alliance with Jehoshaphat king of Judah; and this alliance had been strengthened by the marriage of Jehoram, son of Jehoshaphat, with Athaliah, daughter of Ahab,—a step which was probably thought likely to lead to the future reunion of the two kingdoms. During the friendly intercourse between the two sovereigns which had thus arisen, Jehoshaphat paid a visit to Ahab in Samaria; and on this occasion Ahab persuaded him to accompany him on an expedition against the Syrians for the recovery of Ramoth-gilead, a fortified city which the king of Syria had neglected to surrender in accordance with the terms of the late treaty of peace. By this time, the influence of true prophecy in Israel had been called to contend against that of false or pretended prophecy in the name of Jehovah, emanating from time-serving and unfaithful men who affected to speak under a Divine commission for the purpose of ingratiating themselves in the favour of the prince;—an influence more invidious, and in some respects more dangerous, than that of open and avowed idolatry, and often severely denounced by the accredited messengers of Jehovah. With a view to encourage the projected expedition, Ahab publicly consulted an assembly consisting of no less than four hundred of these false prophets, who, with one voice, promised him success; and afterwards, at the instance of Jehoshaphat, he consulted also a true prophet of the Lord, Micaiah the son of Imlah, who foretold his defeat and death with a faithfulness and power which led Ahab to throw him into prison. The words of the imprisoned prophet were, however, fulfilled; Ahab went against Ramoth-gilead, and there, notwithstanding his assumed disguise, he was slain in battle by an arrow guided by an Almighty hand, from a bow which a man drew at a venture. After his death the army was dispersed, and returned home;

mount Gilboa, on the eastern borders of the plain of Esdraelon, and about twenty-five miles north of Samaria. It was the Windsor of Israel. It is a fine site for a town, and commands a wide and noble view, overlooking on the west the whole of the great plain to the long ridge of Carmel, and extending in the opposite direction down the broad low valley to Bethshan, and towards the mountains of Ajlun, beyond the Jordan." —Kitto, *Daily Bible Illustrations*, vol. iv. p. 268.

while the king's chariot, into which his blood had flowed, was washed in the pool of Jezreel, so that dogs licked his blood in the place where they had formerly licked that of the murdered Naboth. Ahab died, after a reign of about twenty-two years, and was buried in Samaria.

Ahab was succeeded (B.C. 897) by his son AHAZIAH (Jehovah holds or possesses) in the seventeenth year of the reign of Jehoshaphat king of Judah. Jehoshaphat having formerly made a treaty of commerce with Ahab, the two kings equipped a combined fleet with a view to restore the commerce by the Red Sea; but, the destruction of his ships having been explained to Jehoshaphat as a testimony of the Divine displeasure, he refused to accede to a proposal of Ahaziah for a repetition of the attempt.

The Moabites, who had been tributary to Israel since the time of David, now revolted; and Ahaziah found himself unequal to the task of reducing them again to subjection.

Ahaziah perpetuated the idolatrous practices of his father; but his reign lasted rather less than two years. He died (B.C. 896) from the effects of a fall from the lattice of an upper chamber (or, as has been suggested, from a broken rail on the inner part of the roof of his house); on which occasion he manifested his idolatrous disposition by sending messengers to Ekron, a town of the Philistines, to consult Baal-zebub, an idol whose temple was at that place, concerning his recovery. These messengers were met by the prophet Elijah, who turned them back, and afterwards called down fire from heaven upon two captains of fifty with their fifties, who were successively sent to apprehend him. A third captain with his company having been sent, Elijah accompanied him to the presence of Ahaziah, and declared that his death should ensue as a punishment for his impiety in seeking counsel from the foreign idol.

Ahaziah was succeeded by his brother JEHORAM or JORAM (Jehovah is exalted); who distinguished the beginning of his reign by the abolition of the idolatrous worship of Baal which had been promoted by his immediate predecessors, — retaining, however, the worship of the Golden Calves which had been set up by Jeroboam.

At this time the prophet Elijah was taken up into heaven, in the remarkable manner described in 2 Kings ii.; and was succeeded in his office by Elisha (perhaps, God sees, or, God the Saviour or Deliverer), whom he had already been commissioned to anoint as his successor, and on whom his mantle fell while he was being borne away from earth in the chariot of fire. Elisha gave proof of his mission, by miraculously dividing the

waters of the Jordan with Elijah's mantle,—sweetening the bitter waters of Jericho,—and causing bears from the wood to destroy some young men (probably, pupils of a school of the false prophets at Bethel) who manifested their impiety by personal insults of himself, accompanied by sneers at the history of his predecessor's translation. Having visited Bethel, and mount Carmel, Elisha took up his residence in Samaria.

Soon after his accession to the throne, Jehoram engaged the alliance of Jehoshaphat, and his tributary the king of Edom, for the purpose of conducting an expedition against the revolted Moabites. The allied forces marched across the wilderness of Edom, where the army was nearly destroyed by thirst, but was saved by water miraculously supplied according to the word of Elisha, who also prophesied the complete success of the expedition for the sake of Jehoshaphat. Misled by a false appearance of the colour of blood upon the water, which induced them to suppose that the allied princes had quarrelled and fought together, the Moabites made an attack, in which they were defeated with great loss; whereupon the invaders destroyed their fortified cities and ravaged the country, penetrating at length even to the capital Kir-hareseth, in which the king of Moab found himself closely besieged. In this extremity, he offered up his son as a burnt-offering on the wall of the city*; at the sight of which cruel spectacle, the allies raised the siege and returned home.

Elisha performed many miracles. At the period of sacred history at which we have now arrived, we find the record of his multiplying the widow's oil,—his promise of a son to the Shunammite, and afterwards raising the dead child,—his healing the deadly pottage at Gilgal,—his satisfying an hundred men with twenty barley loaves,—his cure of Naaman the Syrian, and smiting his own servant Gehazi with leprosy,—his causing iron to swim while the young prophets were engaged, by his permission, in enlarging their dwellings,—his disclosing to the king of Israel the secret counsel of the king of Assyria,—and

* "There is a curious and painfully illustrative anecdote on this subject in Diodorus Siculus, who relates that, when Agathocles was going to besiege Carthage, the people, seeing the extremities to which they were reduced, ascribed their misfortunes to the anger of their God, in that they had latterly spared to offer to him in sacrifice children nobly born, and had fraudulently put him off with the children of slaves and foreigners. To make an atonement for this crime, two hundred children of the best families in Carthage were at once offered in sacrifice, and no less than three hundred of the citizens voluntarily sacrificed themselves—that is, they went into the fire without any compulsion."—KITTO, *Daily Bible Illustrations*, vol. iv. pp. 304, 305. The reference is to Diod. Sic. 20, 14.

his smiting with blindness a large number of troops with which the king of Syria had surrounded him in Dothan* with a view to his capture, whom he led into the midst of Samaria, and then dismissed in safety.

It has been remarked that, for the most part, the miracles of Elisha differed from those of Elijah by his employment of visible, though inadequate, instrumentality, or at least by the use of material symbols, before he called upon the Lord, whereas Elijah was in the habit of simply calling upon the Lord. Our blessed Saviour also frequently employed such symbols when he wrought his miracles, which he at the same time manifestly wrought by his own power; hereby differing from both Elijah and Elisha, and indeed from all mere human agents. As to his personal qualities, Elisha was distinguished from his master, who was stern and rough (like John the Baptist), by mildness and gentleness, more in accordance with the temper and conduct of Christ.

Benhadad, king of Syria, having been defeated in some minor hostilities against Israel, at length resolved on making a great effort for the entire subjugation of the country. He accordingly collected a large force, and was permitted to penetrate even to the walls of Samaria;—a measure of success which was doubtless accorded to him by way of punishing the king and people of Israel for their idolatry, into which they appear to have again relapsed after the good beginning of Jehoram's reign. Flushed with victory, Benhadad laid siege to Samaria, and reduced the place to the last extremity of famine, which was accompanied with all its horrors in their most aggravated form, provisions of an inferior kind being raised to enormous prices†, and women being in some cases reduced to the necessity of devouring their own children. In this distress, the infatuated monarch sought the life of the prophet Elisha, as if he had been the author of the evil: Elisha, however, was not only preserved from his attempts, but was commissioned to declare the immediate return of plenty, involving deliverance from the besieging army; a prediction which was soon followed by an announcement of the flight of

* Dothan, more properly Dothain (the two wells) now Dotan; on the way from the plain of Esdraelon to Samaria. It is possible that it was into one of these wells that Joseph was cast by his brethren. See STANLEY, *Sinai and Palestine*, ch. 5.

† One ass's head sold for eighty pieces of silver (equal, if shekels, to about 10*l.* of our money) and the fourth part of our cab (half a pint) of dove's dung (most probably, a kind of pulse) for five pieces of silver (12*s.* 6*d.*); (2 Kings, vi. 25.)

the Syrians, made by four lepers who had ventured to penetrate into the camp. The flight of the Syrians had taken place in consequence of a sudden panic with which the Lord had smitten this vast host; and so sudden was their departure that their camp, with all its provisions and treasure, was left as a prey to the people of Samaria, thus suddenly turning their scarcity into plenty, according to the prophecy of Elisha. A Samaritan lord, who had ridiculed that prophecy as altogether incredible, was trodden to death in the gate of Samaria, by the crowd of people who were eagerly rushing out to spoil the Syrian camp.

After this, Jehoram, having secured the aid of his nephew Ahaziah, king of Judah, marched against Ramoth-gilead. Here Jehoram received a wound, which compelled him to retire to Jezreel, while the operations against Ramoth-gilead were being conducted by his generals. At Jezreel, Jehoram received a visit from Ahaziah, who had also quitted the army; and at this juncture, Elisha, acting under Divine commission, sent a messenger to Ramoth-gilead, to anoint one of the generals, Jehu, son of Nimshi, as king of Israel, with a charge to fulfil the purpose of the Lord in destroying the house of Ahab. Jehu, whose elevation to the throne had been welcomed by the army*, immediately hastened to Jezreel, where he met Jehoram in the field of Naboth, and killed him in his chariot. Ahaziah also (who was the son of Athaliah, Ahab's daughter), having in vain attempted to save his life by flight, shared his fate; he died of his wounds at Megiddo at the foot of mount Carmel, and was buried at Jerusalem. The king of Judah thus met his death, apparently by the accident of his being on a visit to Jehoram at that particular juncture; but really by the appointment of Him who had declared that all Ahab's descendants should be cut off.

The reigns of Ahab and Ahaziah, and the greater part of that of Jehoram (or Joram), in Israel, synchronise with the single reign of JEHOSHAPHAT in Judah, who succeeded Asa B.C. 914.

The character of this prince was quite the opposite of that of his impious contemporaries on the throne of Israel; he was pre-eminently faithful to the principles of the theocracy, and zealous in his efforts for the purity of Divine worship. No sooner had he received the kingdom than he employed his authority for the removal of all the remaining high places and

* "They hasted, and *took every man his garment, and put it under him* (viz. Jehu) *on the top of the stairs*, and blew with trumpets, saying Jehu is king." — 2 Kings, 9. 13. Compare this with Matt. xxi. 7, 8.

groves, and followed up this act by energetic measures for the general instruction of the people in the principles of true religion. "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, 7700 rams, and 7700 he-goats. And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store." (2 Chron. xvii. 10—12.)

We have already seen that Jehoshaphat made an alliance with Ahab king of Israel, — an alliance unwarranted in its nature, and unhappy in its results; for which, after his escape from Ramoth-gilead, he was reproved by the prophet Jehu, son of Hanani. After this, having turned his attention to the internal affairs of his kingdom, he made wise regulations for the improved administration of justice, appointing a sufficient number of provincial courts throughout his dominions, with a well-constituted central authority at Jerusalem.

Tidings now came of the hostile approach of Moabites and Ammonites, with the inhabitants of Mount Seir, in formidable numbers; who had advanced as far as Engedi, on the western coast of the Dead Sea, to the great consternation of Jehoshaphat and his people. The king, therefore, proclaimed a general fast; and on the appointed day of humiliation he offered up in the midst of the assembly a very humble and earnest prayer for Divine protection, concluding with these emphatic words, "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee." In answer to this supplication, Jehoshaphat received from the prophet Jahaziel, son of Zechariah, a command to march against the invaders, with the encouraging assurance that the battle was God's, and that the people should witness the destruction of the enemy without being called to strike a blow. The event corresponded to the prediction. Advancing against the enemy with confidence in the Divine interposition and with a song of praise, the Jews found that the Moabites and Ammonites had quarrelled with the men of Seir, and that both parties, in their infatuation, had fought to their complete extermination, leaving in their camp a spoil so large that three days were occupied in collecting it. This signal deliverance was devoutly celebrated by a public thanksgiving, and was followed by a period of deep tranquillity. The fear of God was upon the surrounding nations; and "the realm of Jehoshaphat was quiet, for his God gave him rest round about." (2 Chron. xx. 30.)

At a subsequent period of his reign, Jehoshaphat joined Ahaziah, king of Israel, in an unsuccessful maritime enterprise; and united with Jehoram in an expedition against the Moabites. These events, with their issues, have already been described.

Jehoshaphat died (B.C. 889), after a reign of twenty-five years; in the eighteenth year of which he appears to have associated with himself in the kingdom his eldest son, Jehoram. (2 Kings, i. 17.)

ELEMENTARY AND GENERAL QUESTIONS.

660. By whom was Asa succeeded on the throne of Judah?

661. Whom did Ahab marry? What was the character of his wife?

662. What form of idolatry was introduced into Israel during the reign of Ahab, under the influence of Jezebel?

663. What prophet was raised up to denounce Divine judgments against Israel on account of this idolatry?

664. What judgment did Elijah proclaim as imminent?

665. Describe the movements of Elijah after he had delivered his message to Ahab, — and relate the events which befel him, first at the brook Cherith, and then at Zarephath.

666. After what lapse of time was Elijah commanded to return to Israel, and with what message was he charged?

667. Relate his encounter with Obadiah, and his interview with Ahab.

668. Describe the contest which took place between Elijah and the four hundred prophets of Baal, with its result. (1 Kings, xviii.)

669. What led Elijah to flee from Israel after this event?

670. Narrate the events which befel him on his journey to Horeb, and whom he met there.

671. What commission did he receive from the Lord at Horeb?

672. Describe the nomination, or call, of Elisha to the office of prophet, as successor of Elijah.

673. Relate the invasion of Israel by Benhadad, king of Syria, in two successive years, with its results in each year.

674. In what respect was the conduct of Ahab on this occasion displeasing to the Lord?

675. What great crime was committed by Ahab about two years after the defeat of Benhadad? Relate the circumstances of that crime, the message which Elijah was charged to declare to him, and the effect of that interview.

676. State the matrimonial alliance which had been formed between the reigning houses of Israel and Judah.

677. In what expedition did Ahab meet with his death? Relate the principal particulars connected with that expedition.

678. In what year of Jehoshaphat, king of Judah, did Ahab die?

679. By whom was Ahab succeeded on the throne of Israel?

680. Why did Jehoshaphat refuse to persevere in an enterprise of maritime commerce, in conjunction with Ahaziah?

681. What people made a successful revolt from Ahaziah?

682. What accident befel Ahaziah, leading to his death?

683. How did he conduct himself under this affliction?

684. Describe the meeting of Elijah with Ahaziah's messengers, and the interview of the prophet with the king himself.

685. How long did Ahaziah reign (in Israel)? By whom was he succeeded?
686. In what way did Jehoram or Joram (king of Israel) commence his reign?
687. Describe the translation of Elijah.
688. Mention some of the early miracles of Elisha.
689. Relate the circumstances attending the victory of Jehoram, alliance with Jehoshaphat, over the revolted Moabites.
690. Mention some more of the miracles wrought by Elisha.
691. Relate the renewed invasion of Israel by Benhadad, king of Syria, — the siege of Samaria,— and the way in which Benhadad was compelled to raise the siege.
692. Relate the circumstances of the death of Jehoram, king of Israel.
693. What prince reigned in Judah during the reigns of Ahab and Ahaziah, and through the greater part of that of Jehoram, in Israel?
694. What was the character of Jehoshaphat? How did he conduct the affairs of his kingdom? What fault did he commit?
695. Describe the deliverance of Judah from an invasion of the Moabites and Ammonites during this reign.
696. How long did Jehoshaphat reign? Whom does he appear to have associated with himself in the kingdom, and when?

ADDITIONAL QUESTIONS.

697. How nearly contemporary were the beginnings of the two reigns of Ahab in Israel and Jehoshaphat in Judah?
698. Where did Elisha fix his residence?
699. Compare the characters of Elijah and Elisha.
700. Date the accession of Ahab (Israel) and Jehoshaphat (Judah),— the death of Ahab and accession of Ahaziah (Israel),— the death of Ahaziah and accession of Jehoram or Joram (Israel),— the death of Jehoshaphat (Judah).
701. Give the meanings of,— Ahab, Ahaziah, Jehoram, Jehoshaphat, Elijah, Elisha.

---

## CHAPTER XXXV.

### REIGNS OF JEHORAM, AHAZIAH, ATHALIAH, AND JOASH IN JUDAH.
### (B.C. 889—838.)
### REIGNS OF JEHU AND JEHOAHAZ IN ISRAEL.
### (B.C. 884—840.)

(2 Chron. xxi.—xxiv.; 2 Kings, viii. 16—29.; ix. 27—29.; xi. xii.; 2 Kings, ix. x.; xiii. 1—9.)

JEHORAM or JORAM (Jehovah is exalted), who succeeded Jehoshaphat on the throne of Judah (B.C. 889), departed widely from the example of his father's piety, being led astray by the

influence of his wife Athaliah, daughter of Ahab and Jezebel. Upon his accession to the throne he put to death his six brothers, together with many of the chief men of the nation; and he immediately began his active patronage of that foreign idolatry which had been introduced under Ahab in Israel.

In his time the Edomites and inhabitants of Libnah threw off the yoke of subjection to Judah. The Philistines and Arabians also made an incursion into his territories, with such success that they plundered the king's palace, and carried away captive many members of the royal family: and these troubles are expressly stated to have been sent by God as a punishment for the sins of Jehoram. "And after all this the Lord smote him in his bowels with an incurable disease." He died after an evil and unpopular sole reign of five years (B.C. 885); and was succeeded by his son JEHOAHAZ (Jehovah has seized, i. e. holds), called also AHAZIAH (of the same meaning), who has been already mentioned as having joined Jehoram, king of Israel, in an expedition against Ramoth-gilead, and having been slain by order of Jehu. Ahaziah died after an evil reign of a single year; when ATHALIAH (of uncertain meaning), the mother of the deceased king,—that wicked daughter of Ahab, who had encouraged first her husband and afterwards her son in the promotion of heathen idolatry,—found means to usurp the throne (B.C. 884), having first destroyed all the surviving male branches of the royal family, with the exception of Ahaziah's infant son (Joash), who was successfully concealed in one of the apartments of the Temple by his aunt Jehosheba*, wife of the high priest Jehoiada. Athaliah, now recognised as reigning queen of Judah†, occupied the throne during the space of six years; making earnest and unremitting efforts to establish in that kingdom the worship of Baal, which had been introduced into Israel by her mother Jezebel during the reign of Ahab; and also imitating the example of Jezebel as a persecutor of the faithful servants of Jehovah. But Judah, as a nation, was not prepared to succumb to the influence of a foreign and tyrannical usurper in favour of the establishment of heathenism. In the seventh year of Athaliah's reign, the high priest Jehoiada (Jehovah knows) found that the time had arrived in which he might safely defy her power, and proclaim to the people the existence of their lawful sovereign JOASH (Jehovah gives). Accordingly, having made known his design to some of the chief

* A sister of Ahaziah, but probably not a daughter of Athaliah.

† The only queen who reigned over that kingdom. It has been remarked that the Phœnician Dido was not far removed, either in date or in origin, from this queen of Judah.

men of the kingdom, and having secured in his favour the services of the royal Guards (two thirds of whom were stationed on regular duty at the approaches to the Temple, while the other third was on guard at the palace), Jehoiada brought forth the youthful prince from the place of his concealment, and, having conducted him to the inner court, placed the crown upon his head, anointed him, and proclaimed him king of Judah. This proclamation, announced by the sound of trumpets within the sacred edifice, was heartily received by the inhabitants of Jerusalem, who had assembled in large numbers on the outside. Athaliah repaired to the spot, and raised the cry of Treason, Treason, but in vain; she found herself abandoned to the arrest of justice, and, by order of Jehoiada, she was immediately put to death (B.C. 878). The treason had been in fact on her side, and on the side of all those who had combined with her in favour of those idolatrous practices which were against the fundamental law of the theocratic constitution; and, as a punishment of this idolatry and treason, Jehoiada caused Mattan, the high priest of Baal, to be put to death, and destroyed the images, altars, and temple of the idol, so as to abolish all traces of that false worship which had too long prevailed. At the same time, the king and people solemnly renewed the national covenant with the God of their fathers.

Under the regency of Jehoiada, Joash began his long reign well. During this period the Temple was repaired (2 Kings, xii. 4 — 16),. and its services were restored; while the government was conducted on principles of equity and moderation. Jehoida died at the age of 130 years, in the twenty-third year of the reign of Joash: and the value of his faithful services was acknowledged by the honourable burial of his remains in the city of David among the kings. After his death, the heathen party in the state, which, although by no means the national party, yet numbered among its adherents many of the most powerful men of Judah, again lifted up its head; evil advisers gained the ear of the king; and, being misled by this perverse influence in high places, the people too generally relapsed into idolatry; so that "wrath came upon Judah and Jerusalem for this their trespass." In vain did prophets of the Lord testify against the existing evils; and when the high priest Zechariah, the son of Jehoiada, under the immediate influence of the Spirit of God, made a public expostulation, attended with a declaration of the Divine displeasure, he was stoned to death, by order, or at least with the connivance, of the king. This act of combined impiety and ingratitude on the part of Joash, in which he was supported by the partisans of idolatry, was soon visited

by signal punishment. Hazael, king of Damascene Syria, having captured Gath, was diverted from Jerusalem only by a present consisting of a large portion of the sacred treasures. (2 Kings, xii. 17, 18.) The Syrians "came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash. And when they were departed from him (for they left him in great diseases), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings." 2 Chron. xxiv. 23—25. Mournful end of a sovereign who had been rescued from destruction in his infancy, and had been crowned, when seven years old, in the inner court of the Temple! He reigned 40 years, and was succeeded by his son Amaziah. (B.C. 838.)

Soon after the accession of Jehoram to the throne of Judah, the house of Omri was overthrown in Israel, and JEHU (perhaps, He shall be) began to reign over that kingdom (B.C. 884): thus commencing a dynasty which lasted about 114 years,—longer than any of the foregoing in Israel.

The first act of Jehu, upon his entry into Jezreel, was to command the death of Jezebel, who, having painted her eyelids and otherwise adorned her person, looked out at a window upon Jehu as he entered the palace, and bade him defiance with the scornful expression, "Had Zimri peace who slew his master?" At the suggestion of the new king, this infamous woman was thrown from the window at which she appeared, and was trodden under foot by the horses of his chariot; whereupon, according to the prediction of Elijah, her flesh was speedily devoured by dogs. Proceeding with the destruction of this idolatrous family, according to the tenor of the Divine denunciation, Jehu called for the heads of all the male relatives of Ahab then resident in Samaria, which were accordingly sent to him at Jezreel, to the number of seventy, in token of submission to his authority on the part of the chief men of the kingdom, and were placed in two heaps on either side of the palace gate. After this, Jehu set out from Jezreel for Samaria; and, before his arrival at that place, he completed the overthrow of the house of Ahab,—first by the death of forty-two persons nearly related to Ahaziah, king of Judah, who (as has been

already seen) was himself the son of Athaliah, and therefore grandson of Ahab,— and, afterwards, by the destruction of all who bore any affinity to that impious sovereign.

Jehu now found himself in a position to manifest his "zeal for the Lord," of which he boasted to Jehonadab, the son of Rechab, who came out to meet him on his approach to Samaria. Having convened a solemn assembly of all the priests of Baal (who were zealous adherents of the house of Ahab), under pretext of offering a large sacrifice in honour of the idol, and having thus gathered these priests together, robed in the sacerdotal vestments*, in their temple, he caused them all to be put to death, and afterwards destroyed the images of the idol, and poured contempt on his temple by applying it to a dishonourable use. By this means, the idolatry which had so long flourished in Israel received a blow from which it never entirely recovered; and Jehu received a Divine promise that, as a reward for his service to the cause of true religion, his posterity to the fourth generation should occupy the throne. Jehu, however, appears to have served the Lord only so far as such service appeared to be consistent with his own interests, or fell in with his own humour: he adhered to the policy of Jeroboam, the son of Nebat, with regard to the Golden Calves; and, as a punishment for this defect in his service, the Damascene Syrians were permitted to make successful inroads into his dominions, committing their ravages especially upon the country east of the Jordan, which was occupied by the tribes of Gad, Reuben and Manasseh. Jehu died (B. C. 856), after a reign of twenty-eight years, in the twenty-third year of Joash, king of Judah.

He was succeeded by his son JEHOAHAZ (Jehovah holds); during the greater part of whose reign the kingdom was reduced to extreme weakness by the continued successes of the Syrians under Hazael, and his son Benhadad. Jehoahaz reigned seventeen years; during the last two years he associated his son Jehoash with himself in the government, and, having had recourse to earnest prayer, he obtained some measure of support against the Syrians. He was succeeded by his son Jehoash as sole king (B. C. 840); in the second year of whose reign, Amaziah, son of Joash, ascended the throne of Judah (838).

The reigns of Jehu and Jehoahaz in Israel occupied nearly

* The vestments of the Phœnician priests are described by Herodian, *Hist.* v. 5. See also Sil. Ital. iii. 24—27. Concerning Jehu's proclamation to all who were not worshippers of Baal, calling on them to quit the temple, reference has been made to Sil. Ital. iii. 20, 21. We are here reminded also of the well-known Procul este profani!

the same period of time as those of Jehoram, Ahaziah, Athaliah, and Joash in Judah.

### Elementary and General Questions.

702. By whom was Jehoshaphat succeeded on the throne of Judah?
703. What was the character of Jehoram's government?
704. By what troubles were the sins of Judah visited during this reign?
705. How long did Jehoram reign? Describe the manner of his death.
706. Who was Athaliah? Relate her usurpation of the throne of Judah.
707. What was the character of Athaliah's reign? How long did it last?
708. Who was Joash? By whom was he preserved alive, and brought up?
709. Relate the overthrow of Athaliah, and the establishment of Joash on the throne.
710. Describe the earlier and the later proceedings of Joash.
711. Mention the public calamity with which the idolatry of Judah was punished at the latter period of this reign.
712. How long did Joash reign? Describe the manner of his death.
713. What king began to reign in Israel about the date of Jehoram's accession to the throne of Judah?
714. Describe the acts of Jehu in execution of the Divine denunciation against the house of Ahab.
715. Relate his proceedings against the idolatry of Baal.
716. What seems to have been the character of this prince?
717. What troubles befel Israel during the latter portion of this reign?
718. How long did Jehu reign? By whom was he succeeded?
719. What enemies infested Israel during the reign of Jehoahaz?
720. How long did Jehoahaz reign? By whom was he succeeded?
721. What kings of Judah were nearly contemporary with Jehu and Jehoahaz in Israel?

### Additional Questions.

722. Date the following events. *In Judah*; — accession of Jehoram; — death of Jehoram, and accession of Ahaziah (otherwise called Jehoahaz); — usurpation of Athaliah, — accession of Joash, — death of Joash, and accession of Amaziah. *In Israel*; — accession of Jehu, — death of Jehu, and accession of Jehoahaz, — death of Jehoahaz, and accession of Jehoash.
723. Give the meanings of, — Jehoram, Ahaziah, Athaliah, Joash; — Jehu, Jehoahaz; — Jehoiada.

## CHAPTER XXXVI.

REIGNS OF AMAZIAH AND UZZIAH (B.C. 838—758) IN JUDAH.—REIGNS OF JEHOASH AND JEROBOAM II., THE FIRST INTERREGNUM, AND THE REIGNS OF ZACHARIAH, SHALLUM, MENAHEM, AND PEKAHIAH (840—758) IN ISRAEL.

(2 Kings, xiv. xv. 1—26.; 2 Chron. xxv. xxvi.)

AMAZIAH (strength of Jehovah), son of Joash, began to reign in Judah in the second year of Jehoash, king of Israel (B.C. 838). As soon as he found himself established on the throne, he caused the two assassins of his father to be put to death, at the same time religiously sparing their children, out of declared regard to the provision of the law (Deut. xxiv. 16.). On the whole, he was faithful to the principles of the theocracy, and to the Mosaic institutions of worship; although he continued to tolerate the use of high places for sacrifice.

Having determined to bring back the revolted Edomites to their former subjection, Amaziah prepared an army, consisting of his own troops, to the number of 300,000, together with 100,000 mercenaries from Israel. In obedience, however, to a Divine message, he dismissed the hired auxiliaries (to whom he had paid a hundred talents of silver), before he set out on the expedition. He afterwards met the enemy in the Valley of Salt, at the south end of the Dead Sea; where, as a reward for his obedience to the Divine requisition, he obtained a signal victory, leaving ten thousand dead on the field of battle, and making an equal number prisoners. Pursuing his successes, he penetrated into the enemy's country (Arabia Petræa), as far as to their capital Selah (the rock, that is, Petra), which he captured, and changed its name to Joktheel. Here he destroyed his prisoners by throwing them from the top of the rocks; a proceeding which, upon any principles of justice and humanity, could be justified only by extreme necessity. On his return from this successful campaign, Amaziah took with him some of the idols of the conquered people; which, with impious folly, he set up as objects of worship in Jerusalem. A prophet, being commissioned to denounce this act, was haughtily repulsed, and left the offending sovereign to receive that punishment of his iniquity by which he was, not long after, smitten.

The hired Israelites, whom Amaziah dismissed in obedience to the Divine command, manifested their displeasure by committing various excesses on their return home; plundering the towns that lay in their way, and carrying off a considerable booty, after having killed no less than 3000 of the inhabitants.

Indignant at this hostile conduct, and flushed by his success against the Edomites, Amaziah resolved on making war with Israel, and sent a message of defiance to Jehoash. The king of Israel, sarcastically comparing this message to a challenge sent by a thistle to a cedar of Lebanon, endeavoured to dissuade Amaziah from his purpose; but in vain. The two kings, with their armies, met at Bethshemesh, of Judah; where the army of Judah was put to flight. Amaziah himself, having been taken prisoner, was carried by Jehoash to Jerusalem; where the conqueror left him, indeed, in possession of his crown, but not until after he had plundered the Temple and the king's palace, destroyed a portion of the wall of Jerusalem, and laid the country under tribute, the payment of which he secured by taking with him the sons of the chief men as hostages. Jehoash returned in triumph to Samaria, where he died about two years afterwards.

Fifteen years more were added to the reign of Amaziah; when, at last, his subjects, wearied perhaps with the king's impious idolatry, and the calamities that followed in its train, made a conspiracy against him in Jerusalem. The king fled to Lachish, but the conspirators followed him to that place, and put him to death. He had reigned twenty-nine years (B.C. 809).

Amaziah was succeeded by his son UZZIAH (strength, or power, of Jehovah), or AZARIAH (Jehovah helps). At the time of his father's death, Uzziah was only four or five years old; but he did not assume the reins of government until he was sixteen. "Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem," 2 Chron. xxvi. 3.; — but it is uncertain whether these fifty-two years are computed from the death of Amaziah, or from the sixteenth year of Uzziah's age.

In the early part of his reign, Uzziah was distinguished by strict obedience to the Divine will; and he found the reward of this conduct in a series of victories over the enemies of Judah, and in the general prosperity of his dominions. He was enabled to defeat the Philistines; and, having dismantled many of their strongholds, he overawed them by cities built on their frontiers. He also gained advantages over "the Arabians that dwelt in Gur-baal, and the Mehunims" (a

people of Arabia Deserta), 2 Chron. xxvi. 7.; and he imposed a tribute on the Ammonites; so that "his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly."

Uzziah's attention was well directed to the internal affairs of his kingdom. Wisely encouraging agriculture, which was falling into neglect (the people being very generally inclined to commerce, and infected with the spirit of avarice and extortion), "he built towers in the desert, and digged many wells; for he had much cattle, both in the low country and in the plains; husbandmen also, and vine-dressers, in the mountains and in Carmel: for he loved husbandry." 2 Chron. xxvi. 10. But while he thus cherished the arts of peace, he was no less attentive to his military establishment, and the means of defence. He repaired the walls of Jerusalem, and fortified them with many new towers, on which he placed engines (then newly invented, as it appears) for the purpose of discharging arrows and stones against an advancing enemy.*

His army numbered 370,000 men, in a high state of discipline, under 2000 officers, and well supplied with all kinds of warlike stores. "And his name spread far abroad; for, says the sacred historian, "he was marvellously helped, till he was strong." (2 Chron. xxvi. 15.)

In this height of posperity, Uzziah appears to have indulged that pride which goeth before a fall; and especially it seems to have been his ambition to unite the sacerdotal with the regal functions, in accordance with the practice of the sovereigns of neighbouring nations, but contrary to the spirit and provisions of the Mosaic institutes. The melancholy circumstances of the latter part of his reign are thus described in Scripture, "When he was strong, his heart was lifted up to his destruction, for he transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord that were valiant men: and they withstood the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests of the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn in-

* Those engines which (doubtless with improvements) afterwards came into general use in ancient sieges, under the name of *Balista* and *Catapulta*.

cense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from them: yea, himself also hastened to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several [*i. e.* a separate] house, being a leper; for he was cut off from the house of the Lord; and Jotham his son was over the king's house, judging the people of the land." 2 Chron. xxvi. 16—21.

Uzziah died after a long reign of fifty-two years (B. C. 785).—The latter part of this reign is remarkable as the date at which Isaiah began to prophesy in Judah.

In Israel, JEHOASH (Jehovah gives) succeeded his father Jehoahaz (B. C. 840). Upon occasion of a visit which the king paid to Elisha in his last sickness, the prophet encouraged him with the promise of three victories over the Damascene Syrians, the number of these successes being limited by the number of strokes which Jehoash made upon the ground with arrows, after having received instructions from the prophet to make such strokes without any limitation as to number. Jehoash accordingly obtained three victories and no more; sufficient, however, to enable him to recover from Benhadad III. many of the cities which his father Hazael had taken from Jehoahaz.

Elisha died soon after his interview with Jehoash: his sepulchre was afterwards rendered remarkable by the miraculous restoration of a dead man to life, which took place as soon as the corpse touched the bones of the prophet. (2 Kings, xiii. 21.)

After a reign of sixteen years, Jehoash was succeeded (B. C. 825) by his son JEROBOAM II. "He did that which was evil in the sight of the Lord, he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin." 2 Kings, xiv. 24. His reign, however, extended over a space of forty-one years; and during this period the Divine ruler of kingdoms enabled him, for the sake of the people, successfully to make head against the Damascene Syrians; so that "he restored the coast of Israel from the entering in of Hamath unto the sea of the plain [*i. e.* he restored the limits of the kingdom of Israel from Lebanon to the Dead Sea]; according to the word of the Lord God of Israel, which he spake by the word of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher." 2 Kings, xiv. 25. But the splendour of his

reign was only external, and was extremely illusory; resembling, in fact, those brief flashes of national prosperity and grandeur which occurred in the Roman empire before its final overthrow. The later years of Jeroboam, especially, were distinguished by the prevalence of luxury and vice throughout his dominions, together with a renewed introduction of those heathen practices which had been suppressed by Jehu; while the corrupt state religion (the worship of the Calves) was altogether unequal to stem the torrent of national degeneracy, and to remedy the consequent national decay.

The death of Jeroboam II. was (B.C. 784) followed by an interregnum of eleven or twelve years, occasioned probably by the internal troubles of the state, and by the minority of ZACHARIAH (Jehovah remembers), who afterwards succeeded his father on the throne (B.C. 772). — After a reign of only six months, Zachariah, the last sovereign of the house of Jehu, was assassinated by SHALLUM (uncertain, some say, retribution or peace), who usurped the throne (B.C. 771); which, however, he occupied only one month, being put to death by MENAHEM (uncertain; perhaps consoler, comforter), a general who had been raised to the throne by the army, which was at that time engaged in operations against Tirzah. Menahem failed to obtain the allegiance of the whole nation; and, while the land was weakened by civil disorders, Pul, king of Assyria*, took possession of the country east of the Jordan. For a thousand talents of silver, Menahem purchased the retreat of the invader, and engaged his assistance against the malcontents in his own kingdom. Having thus secured the throne (B.C. 771), Menahem exercised his authority with the utmost rigour against all who were suspected of disaffection to his government; and at the same time he impoverished the whole country by exacting large contributions for payment of the promised tribute to the king of Assyria. It is clear that this tributary subjection to Assyria paved the way for that entire subjugation to the more powerful empire which was about soon to succeed, — a subjugation which ensued as the long-threatened punishment for the idolatry and other sins of Israel. Menahem died (B.C. 760) after a reign of ten years. He was succeeded by his son PEKAHIAH (deliverance of Jehovah), who, after a brief reign of two years, was assassinated by one of his generals (B.C. 758), Pekah, the son of Remaliah, who established himself upon the throne.

* Pul (who was the father of Tiglath-Pileser), is the first king of Assyria mentioned in Scripture after the date of Nimrod.

The period which has now been surveyed is remarkable on account of the appearance, in the two kingdoms of Israel and Judah, of the earliest of those inspired messengers of Jehovah whose prophecies have come down to us as forming a portion of the sacred volume. We have seen that, even from the days of Moses, under the government of the Judges and the earlier kings, prophets were continually raised up, and were from time to time charged with messages to the rulers or the people concerning the Divine will and purposes. We possess, however, none of their prophecies, except so far as they have been recorded by way of abstract in the historical books of Scripture; and it appears that, on the whole, their duty lay not chiefly in teaching, but rather in energetic action, and in direct interference with political affairs for the maintenance of Divine authority. But we have now arrived at the era of those inspired messengers whose words it has pleased the Holy Spirit to enrol among the written records of revelation. Compared with the earlier prophets, the province of these later messengers of heaven appears to have lain more in word than in action,—rather in the inculcation of religious and moral principle, and in the declaration of the Divine will, than in the direct exercise of Divine authority and the enforcement of submission. Their aims, under the inspiration of the Holy Spirit, were still eminently practical; but they were called to minister in an advanced stage of prophecy, and were commissioned to insist not so much on the acts of outward obedience, as on the presence and cultivation of those inward dispositions in which all true obedience finds its source. They called for a new heart and a right spirit,—for righteousness, truth, love, self-denial, sobriety, and temperance,—not to the neglect of ceremonial observances, but as that without which all external worship is of no value; they demanded the practice of social virtues,—not to the exclusion of prudent state policy, but in unison with that fear of the Lord, without which all policy is vain, and which alone would be followed by the approbation and blessing of Him who could preserve them from the power and machinations of their enemies. Their prophecies were thus of a higher order than those which had gone before; and the period of their ministry may be viewed as one of transition from the instructions and institutes of Moses and Samuel to the teaching and revelation of the Gospel, and to the setting up of that spiritual kingdom which they so emphatically announced while they spake of the sufferings of Christ and the glory that should follow.

To these times (if not, as some think, a little earlier, during the reign of Joash in Judah) we may probably refer the pro-

phecies of *Joel* (Jehovah is God), the earliest of those prophets whose writings have come down to us in the form of a separate canonical Book. Joel called the people to repentance, denouncing the Divine judgments upon transgression, but proclaiming favour to the penitent, and (in the true spirit of germinating prophecy) speaking of temporal restoration and prosperity in terms which point to still greater blessings in the future kingdom of Messiah. He also declared the calamities which were about to come upon the enemies of God's people, namely, the Phœnicians and Philistines, the Egyptians and Edomites.

Jonah and Hosea prophesied in Israel during the reign of Jeroboam II. — The mission of *Jonah* (a dove) is assigned by some to a period during the first thirty years of Jeroboam's reign; but the date cannot be precisely ascertained. This prophet predicted the successes and conquests of Israel; and was sent to summon the Ninevites * to repentance.—The prophecy of *Hosea* (save), delivered perhaps towards the latter end of Jeroboam's reign, relates chiefly, but not exclusively, to the affairs of Israel. Hosea describes the idolatry and corruptions prevalent among the Israelites, and declares their punishment; but at the same time declares their subsequent forgiveness. His prophecies abound with reproofs, exhortations, promises, and messages of mercy. — About the same time, *Amos* (of uncertain meaning; perhaps, a burden), a herdsman of Tekoah in Judah, during the reign of Uzziah, denounced severe judgments against the oppressors of Israel; and also against Israel and Judah themselves, on account of their transgressions: declaring to the latter the purifying effect of God's chastisements, and conveying promises of mercy and manifold blessings to be received by the people upon their reformation, — pointing to still better things to come.

ELEMENTARY AND GENERAL QUESTIONS.

724. By whom was Joash succeeded on the throne of Judah?
725. What was the general character of Amaziah's reign?
726. Give the particulars of his expedition against the Edomites.
727. Relate his war with Israel, and its results.
728. Describe the circumstances of his death.
729. How long did Amaziah reign? Who succeeded him?

---

* The greatness of Nineveh (Jonah, iii. 3.) is recorded by Diodor. Sic. ii. 3. Joppa is mentioned as a seaport of the Jews, by Strabo, xvi. 2.; and is spoken of as a place of great antiquity by Pomponius Mela, i. 11. It was here, according to ancient writers, that Andromeda was chained to a rock, and was rescued from a great sea-monster by Perseu

730. What was the character of the early part of Uzziah's reign?
731. Relate the events of that period, foreign and domestic.
732. Into what sins did Uzziah afterwards fall? Narrate particularly the circumstances of his death.
733. What prophet began his ministry in the latter part of Uzziah's reign?
734. How long did Uzziah reign?
735. Who succeeded Jehoahaz on the throne of Israel?
736. By whom was Jehoash encouraged with the promise of success against the Damascene Syrians?
737. How many victories over the enemy did Jehoash obtain? Why no more? With what result?
738. What miracle was wrought at the sepulchre of Elisha?
739. How long did Jehoash reign over Israel? By whom was he succeeded?
740. What was the general character of the reign of Jeroboam II. (in Israel)?
741. By what successes was this reign distinguished?
742. How long did Jeroboam II. reign? What state of things in Israel followed his death?
743. Who was the next king of Israel, being the last of the house of Jehu?
744. Relate the death of Zachariah, and of Shallum (in Israel).
745. Who was Menahem? How did he come to the throne of Israel?
746. What was the state of the country during his reign?
747. Explain the circumstances attending the tributary subjection of Menahem to Pul, king of Assyria.
748. How long did Menahem reign over Israel? By whom was he succeeded?
749. How long did Pekahiah reign? What was the manner of his death? By whom was he succeeded?
750. Relate the circumstances of the mission of Jonah to Nineveh.

ADDITIONAL QUESTIONS.

751. What king of Assyria is first mentioned in Scripture after the date of Nimrod?
752. When did Joel prophesy?
753. During whose reign did Jonah and Hosea prophesy in Israel?
754. What is the substance of Hosea's prophecies?
755. When and where did Amos prophesy? What is the substance of his prophecies?
756. Date the following events. *In Judah;*—accession of Amaziah;—death of Amaziah, and accession of Uzziah (or Azariah);—death of Uzziah. *In Israel;* — accession of Jehoash; — death of Jehoash, and accession of Jeroboam II.; — death of Jeroboam II.; — the interregnum which followed; — accession of Zachariah; death of Zachariah, — and of Shallum; —accession of Menahem;—death of Menahem, and accession of Pekahiah; — death of Pekahiah, and accession of Pekah.
757. Give the meanings of,— Amaziah, Uzziah (Azariah); — Jehoash, Jeroboam, Zachariah, Shallum, Menahem, Pekahiah; — Joel, Jonah, Hosea, Amos.

# CHAPTER XXXVII.

## Reigns of Jotham and Ahaz in Judah. (B.C. 758—725.)

## Reigns of Pekah and Hoshea in Israel.—End of the Kingdom of Israel. (B.C. 758—721.)

(2 Kings, xv. 27.—xvii. 41.; xviii. 9—12.; 2 Chron. xxvii. xxviii.; Isa. vii. 1.—x. 4.)

Jotham (perhaps, Jehovah is perfect), who succeeded his father Uzziah on the throne of Judah (B.C. 758), was distinguished by his piety, justice, and administrative powers. He added to the buildings of the Temple, and erected many fortresses for the defence of the country.

The Ammonites now ventured upon another invasion of Judah; which Jotham was enabled to repel, imposing upon the invaders a tribute of a hundred talents of silver, and ten thousand measures each of wheat and barley, which they continued to pay during three years. But the latter part of this reign was disturbed by the outbreak of hostilities against Judah on the part of Rezin, king of Syria, and Pekah, who had now established himself on the throne of Israel.

After a reign of sixteen years, Jotham was succeeded (B.C. 741) by his son Ahaz (he has seized, i. e. he possesses = possessor), an impious and idolatrous prince, in consequence of whose iniquities the country was involved in great calamities. "He walked in the ways of the kings of Israel: and made also molten images for Baalim. Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree." 2 Chron. xxviii. 2—4.

At the beginning of this reign, the allied forces of Syria and Israel entered Judah and laid siege to Jerusalem, resolved, if possible, to raise to the throne "the son of Tabeal"* (Isa. vii. 6.), in the place of Ahaz, and thus to effect the final overthrow

* It is not known who was this son of Tabeal (God is good). Some have supposed that he was Zichri, or else a general of the Syrian army.

the house of David. On this occasion, however, the Divine wer was interposed for the deliverance of Jerusalem, accord- g to a remarkable prophecy of Isaiah (involving a prediction the future Messiah, ch. vii.); and the confederates were liged to raise the siege and to withdraw from Judah.

Ahaz, however, persevered in his impiety; and, after a brief spite, the kings of Syria and Israel, having divided their rces into three bodies, made an inroad upon Judah with rrible success. Rezin, king of Syria, captured Elath, and rried off a large number of Jews to Damascus. Pekah arched against Ahaz, whom he defeated with great loss; hile Zichri, one of his generals, made an attack upon Jeru- lem, where he put to death Maaseiah, the king's son, together ith several other eminent persons; but was yet unable to take ssession of the place. The whole army of the Israelites then turned to Samaria, laden with spoil, and taking with them a rge number of prisoners,—who, however, were dismissed un- urt, after a protest against their retention in captivity by a rophet named Oded, strengthened also and supported by a rotest on the part of several of the leading men in Israel.

Encouraged by these events, the Edomites and the Philistines ade incursions into the south and south-west parts of Judah, here they committed considerable ravages with impunity.

Ahaz now sent an embassy to Tiglath-Pileser (or Pilneser), ing of Assyria (son of Pul), with a present of all the gold nd silver which could be found among the treasures of the emple, and commissioned to make a tender of future tribute, n condition of receiving effectual assistance in the present mergency. This advantageous offer was eagerly accepted. iglath-Pileser immediately marched against Rezin, whom he efeated and slew; he then laid siege to Damascus, and, having iken the capital, reduced the whole country to subjection, aus putting an end to the kingdom of the Damascene Syrians, ccording to the prophecies of Amos and Isaiah. At the same me he took possession of the trans-Jordanic territory, a con- derable portion of which, after the death of Jeroboam II., zziah appears to have annexed to Judah (2 Chron. xxvi. 10.); nd he sent away captive into Assyria and Media the tribes of euben, Gad, and Manasseh.

Ahaz, having been in this way delivered from his enemies in yria and Israel, paid a visit to his ally, or rather his master, he king of Assyria, during his sojourn at Damascus. And ere he found fresh food for his impiety. Struck with the ap- earance of an idolatrous altar, he caused a model of it to be ent to the high priest Urijah, with instructions to erect a

similar altar at Jerusalem. On his return home, Ahaz made solemn offerings on this altar*; and,—having caused the Brazen Altar of Burnt Offering to be brought out of the court of the Temple and placed on the north side of the new one, designing to use it as a smaller altar, for himself "to inquire by," while the new altar was to be used for the general purposes of public worship,—he then despoiled the sacred edifice, and closed its doors, at the same time setting up idolatrous altars in every corner of Jerusalem, thus doing all that he could towards the suppression of the true worship in his dominions. The idolatry to which Ahaz attached himself appears to have been the (Zoroastrian) worship of the sun, light, and fire. Hence the horses and chariots of the sun which were erected at the entrance of the Temple. (2 Kings, xxiii. 11.) The celebrated sun-dial of Ahaz (Isa. xxxviii. 8.), seems to have owed its origin to Babylon.†

Ahaz died after a reign of sixteen years (B.C. 725), and was buried in the city of David, but not in the sepulchre of the kings. He was succeeded by his son Hezekiah.

Nearly contemporaneous with the reigns of Jotham and Ahaz in Judah were those of Pekah and Hoshea in Israel.

PEKAH (opening, deliverance), the son of Remaliah, a commander of the Israelitish army, having made his way to the throne by the assassination of his predecessor‡ (B.C. 758), remained in possession of it during a period of nearly thirty years. The chief events of his reign,—consisting in his invasion of Judah in alliance with the king of Syria, and his eventual defeat by the king of Assyria, involving the captivity of three tribes,—have already been recorded in connection with the history of Ahaz. Pekah fell§ before a conspiracy, probably consisting of members of a national party who desired to throw off the yoke of Assyria, headed by HOSHEA (save), son of Elah, who, after the occurrence of great commotion and disorder, obtained possession of the throne (B.C. 729).

In the early part of the reign of Hoshea, Shalmaneser, the

* Some suppose that this altar was erected in the court of the Temple, and made to occupy the place of the brazen altar, which was removed to the north side of the court.

† Compare Herodotus, ii. 109.

‡ The state of things in Israel under many of the successors of Jeroboam II. has been compared to that in Rome under Claudius, Nero, Galba, Vitellius; Commodus, Septimius Severus, &c.

§ Some date the assassination of Pekah B.C. 738, and suppose that there was an interregnum, with great anarchy, during nearly ten years.

successor of Tiglath-Pileser, king of Assyria, invaded the country, and laid it again under tribute, at the same time carrying off many prisoners. Hoshea, however, was speedily induced to withhold payment of this renewed tribute, by the representations of So (Sevechos), king of Egypt, with promise of support; — a promise which the prophets of Jehovah repeatedly declared to be unworthy of regard. Shalmaneser, aware of the projected confederacy, marched with a large army into the territories of Hoshea, and laid siege to Samaria. After a siege of three years, Samaria was taken (B. C. 721), Hoshea was made captive, the whole of the remaining tribes of Israel were carried away into Assyria and Media*; and, their place having been supplied by subjects of Shalmaneser from Babylon and other localities (from Babylon and from Cush, and from Ava and from Hamath, and from Sepharvaim, 2 Kings, xvii. 24.), the whole of what had been once the kingdom of Israel was reduced to the form of an Assyrian province. This kingdom had subsisted, after its separation from Judah, 254 years.

At first the conqueror carried off only the best and most valuable part of the population; another deportation was afterwards made by Esarhaddon, son of Sennacherib, leaving only the most degraded of the original inhabitants behind, and bringing in a new supply from Assyria. At that time, accordingly, the larger and most influential body of the people in occupation of the north of Palestine were foreigners. These were addicted to a great variety of superstitions, according to the worship of the several parts of Assyria from which they had been drawn; and to these several forms of idolatry they desired to add that of the god of the country in which they had settled. With this design they sought instruction from a priest, who fixed his residence at Bethel, and imparted to them some knowledge of the true God and the mode of acceptable worship; a knowledge and worship which eventually gained considerable ground among the mixed people, — who were henceforth known under the denomination of Samaritans.

The subsequent history of the ten tribes who were transported into the country beyond the Euphrates is unknown: but it is probable that some portion of this people returned to Palestine, at a future period, under the proclamation of Cyrus.

* Thus the Pæonians, after they had been conquered by Megabazus, the general of Darius Hystaspis, were carried off into Asia. Herodot. v. 15.

### Elementary and General Questions.

758. By whom was Uzziah succeeded on the throne of Judah?
759. What invasion was Jotham enabled to repel?
760. How was the latter portion of his reign disturbed?
761. How long did Jotham reign? By whom was he succeeded?
762. Describe the character of Ahaz as king of Judah.
763. What invasion and siege took place during the early part of his reign, and with what result?
764. Relate a remarkable prophecy delivered by Isaiah on this occasion.
765. Give the particulars of a subsequent invasion of Judah by the kings of Syria and Israel, and state its result.
766. To whom did Ahaz apply for assistance in this emergency?
767. Relate the subjugation of Damascene Syria.
768. What portion of the Israelitish territory was reduced, at the same time, by the king of Assyria?
769. Describe the result of a visit paid by Ahaz to Tiglath-Pileser at Damascus.
770. How long did Ahaz reign over Judah? By whom was he succeeded?
771. How long did Pekah reign over Israel? What were the chief events of his reign? Describe the termination of his reign and the state of affairs which followed.
772. Who succeeded Pekah on the throne of Israel?
773. By whom was the country invaded and made tributary in the early part of this reign?
774. What led to the subsequent siege of Samaria by Shalmaneser?
775. How long did that siege continue?
776. Describe the end of the kingdom of Israel.
777. Relate the origin of the Samaritans.

### Additional Questions.

778. What place did Tiglath-Pileser occupy in the Assyrian succession?
779. What kings of Israel were nearly contemporary with Jotham and Ahaz in Judah?
780. By whom was Tiglath-Pileser succeeded on the throne of Assyria?
781. How long did the kingdom of Israel subsist after its separation from Judah?
782. Date the following events: — *In Judah*;—accession of Jotham; — death of Jotham, and accession of Ahaz;—death of Ahaz, and accession of Hezekiah. — *In Israel*;—accession of Pekah; — death of Pekah, and the interregnum which followed; — accession of Hoshea; — capture of Samaria, and end of the kingdom of Israel.
783. Give the meanings of, — Jotham, Ahaz; Pekah, Hoshea.

# CHAPTER XXXVIII.

## The Reigns of Hezekiah and Manasseh. B.C. 725—641.

(2 Kings, xviii. 1.—xxi. 18.; 2 Chron. xxix. 1.—xxxiii. 20.; Isaiah xxxvi. 1.—xxxix. 8.)

After the death of Ahaz, king of Judah (B.C. 725), a general reformation of religion was begun by his son and successor Hezekiah (strength of Jehovah), who is commended in Scripture as one of the most pious and zealous princes of the house of David. Hezekiah removed the idolatrous Syrian altar which had been set up by Ahaz,—re-opened the Temple, restoring its services in all their original purity and splendour,—and marked the completion of his work of reformation by celebrating the Passover with extraordinary solemnity. Finding that the people had begun to burn incense to the Brazen Serpent of Moses, which had hitherto been carefully preserved, he caused it to be broken in pieces, calling it Nehushtan (a piece of brass). He restored to the priests and Levites the tithes and first-fruits, of which they had been illegally deprived; and defrayed the expense of the daily sacrifices out of the royal treasures.

As a testimony of the Divine favour, consequent upon this religious and loyal course of conduct, Hezekiah was speedily enabled to gain signal advantages over the Philistines, retaking from them all the cities of Judah which they had captured in the reign of Ahaz, and conquering a considerable portion of their own territory, with the exception of Gath and Gaza.

In the sixth year of the reign of Hezekiah, Shalmaneser accomplished the overthrow of the kingdom of Israel; and, as Hezekiah had withdrawn the tribute which had been imposed upon the kingdom of Judah, there could be little doubt that the king of Assyria would seek to push his conquests to the south. For the present, however, his arms were diverted to the (insular) Tyrians, involving a war of six years, which Shalmaneser did not survive; but Sennacherib, his son and successor, soon renewed the demand for tribute, and marched towards Jerusalem at the head of a large army. Hezekiah accordingly applied himself to strengthening the fortifications of Jerusalem in preparation for a siege; and, supposing it necessary to

obtain foreign succour, he made an alliance with the king of Egypt. This alliance was displeasing to the Divine Sovereign, as manifesting a want of that confidence in His power and faithfulness which Hezekiah himself called upon the people to cherish. "Be strong and courageous," said the king in an address to the people, "be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." 2 Chron. xxxii. 7, 8. Hezekiah soon found himself disappointed in his expectation of effectual assistance from Egypt (see Isa. xxx. 1—7.); while the king of Assyria had advanced as far as Lachish, a city in the south of Judah, which, although strongly fortified, could not be expected to offer effectual resistance to the arms of the besieger. Under these circumstances, the king of Judah made his submission, consenting to the payment of 300 talents of silver and 30 talents of gold (135,000*l.* and 260,000*l.*), — a sum so considerable that, in order to raise it, he was obliged to drain all his treasures, and even to cut off the gold from the doors and pillars of the Temple. Sennacherib then turned his arms against Egypt; but, soon after, having resolved to complete the subjugation of Judah, he again invested Lachish, whence he sent his general Tartan, accompanied by Rabsaris (i. e. the chief of the eunuchs) and Rabshakeh (i. e. the chief cup-bearer), with a large detachment of his forces, against Jerusalem. The summons to surrender made by Rabshakeh was couched in terms most insolent and blasphemous. Danger was now imminent, and Hezekiah, having repaired to the Temple with his clothes rent in token of distress, sent to the prophet Isaiah, desiring him to offer up an earnest prayer for deliverance. The prophet returned an encouraging answer, declaring that Sennacherib should return to his own country, without having accomplished his object, and die. At this juncture, accordingly, the king of Assyria, who had left Lachish, and was engaged in operations against Libnah, received the startling intelligence that Tirhakah*, king of Ethiopia (Cush), was advancing against him with a large force. He accordingly found himself obliged to make preparations for an immediate departure (B.C. 712), in order to meet this enemy without delay†, at the same time sending a letter to Hezekiah, in which he haughtily threatened him with vengeance

* A powerful monarch, who has left many monuments, both in Egypt and Ethiopia, including one on the walls of a Theban temple, commemorating his successful opposition to the Assyrians.

† See Herodotus, ii. 141.

on his return. This letter Hezekiah humbly spread before the Lord; and again he received the assurance of perfect security,—an assurance which was signally ratified in the course of the same night, when the angel of the Lord went forth, and slew in the camp of the Assyrians 185,000 men. Weakened and discouraged by this heavy and astonishing loss, Sennacherib instantly withdrew to his own dominions, where some time afterwards he was put to death by his own sons, Adrammelech and Sharezer, while he was worshipping in the temple of the national idol Nisroch. It appears probable, from some fragments of ancient history, that Sennacherib went into Egypt, and that the destruction of his army in the night took place when he had advanced against Jerusalem a second time, after his return from the Egyptian war.

During the late period of consternation and distress, Hezekiah found himself labouring under a severe malady, including a dangerous boil or ulcer; and the prophet Isaiah was commissioned to announce to him the approach of death. In this distress, Hezekiah prayed earnestly for the prolongation of his life: his prayer was heard, and Isaiah was authorised to promise his recovery, with an addition of fifteen years to his reign; at the same time ordering that a plaister of figs should be laid upon the boil, while, as a testimony of the Divine interposition on his behalf, the sun's shadow went back ten degrees on the dial of Ahaz.*

This deliverance from the Assyrian incursion was followed by a period of peace, during which the kingdom of Judah attained a great height of prosperity, enabling Hezekiah to amass considerable treasures. But he set too high an estimate upon the wealth which had thus been bestowed on him; and when Merodach-baladan, king of Babylon †, sent to congratulate him on his recovery from sickness, he manifested the elation of his mind by ostentatiously displaying his treasures to the ambassadors.

This proceeding, dangerous in itself, as tending to excite the

* It has been observed that this mention of a sun-dial is the first which occurs in history; and that, although it is impossible to ascertain precisely the construction of this dial (*Heb.* steps, or degrees), yet it may be supposed to have consisted of a kind of stairs scientifically built so as to mark the progress of the shadow at different periods of the day. A building of this kind has been preserved near Delhi.

† Babylon was at this time an Assyrian province; but Merodach-baladan had usurped the supreme command, with the title of king, during a temporary revolt. Merodach was the name of a Babylonian idol (Jer. l. 2.), probably = Mars. Baladan means "Bel is his lord."

cupidity of the foreigners, was also highly displeasing to God, on account of the pride and worldliness of mind which it revealed; and Isaiah was sent to the king with a message of reproof*, involving a prediction that the wealth laid up in Jerusalem should eventually fall into the possession of the king of Babylon. This calamity, however, did not come to pass in the time of Hezekiah himself, who ended his days in peace, after a reign of twenty-nine years. (B.C. 696.)

He was succeeded by his son MANASSEH (causing to forget), who was only twelve years of age when he came to the throne. It is probable that this young prince was in the hands of evil counsellors; at all events, he soon began to adopt a line of conduct entirely opposed to that of Hezekiah. Abandoning the worship of Jehovah, he not only restored the high places and erected altars to Baal, but he ventured to build (large) altars for the Sabæan worship of "the host of heaven," in the courts of the Temple, and to set up an idol (an image of Astarte) in the sanctuary itself, — an act of impiety exceeding even that of Ahaz, who closed the Temple when he had suspended its worship by the Syrian idolatry. Manasseh also sacrificed his children to Moloch, in the valley of Hinnom, and practised heathen enchantments. (2 Kings, xxi. 1—9.; 2 Chron. xxxiii. 1—10.) His impiety was equalled only by his cruelty; which was displayed in a rigorous persecution of those faithful Jews who refused conformity to the idolatrous principles and practices which he laboured to establish. These few faithful men found their consolation in looking forward, with lively hope, to the days of the promised Messiah, which should exhibit a perfect contrast to the prevalent corruption of their times. The reigns of evil kings constrained pious Jews to long and sigh for this expected Deliverer; while the better times, which occurred under good princes, such as Hezekiah and Josiah, tended to animate their hope of His appearing. Such princes were held up by the prophets as models and pledges of the Messiah.

The flagrant offences of Manasseh did not long remain unpunished. In the 22nd year of his reign, Esarhaddon, son of Sennacherib, king of Assyria, having strengthened his empire by renewing the subjection of Babylon, despatched a large army to Palestine, which, having first sent into exile the few remaining Israelites, marched into Judea. Jerusalem was soon

* It appears also that Hezekiah was willing to form an alliance with Merodach-baladan against the king of Assyria, from which he was deterred by the protestations and warnings of Isaiah.

taken; and Manasseh, having been made prisoner, was sent in chains to Babylon. (B.C. 665.)

In this condition of distress, the captive king of Judah sincerely and deeply repented of his sins; and his humiliation before God was soon followed by his restoration to the throne. He returned to Jerusalem thoroughly disposed to repair, as far as possible, all the mischief which he had done, to encourage the true worship, and to uphold all the principles of the Theocracy. This wise and religious policy he consistently pursued; and during the remainder of his life the kingdom was eminently peaceful and prosperous. His reign was longer than that of any other king of Judah or of Israel; it extended to fifty-five years, being three years longer than that of Uzziah. Manasseh was not buried in the royal sepulchres, but in his own sepulchre in the garden of Uzza. (B.C. 641.)

The reign of Hezekiah was distinguished by the illustrious prophecies of Isaiah, and also by those of Micah and Nahum.—*Isaiah* (salvation of Jehovah) began to prophesy during the latter period, if not in the very last year, of Uzziah king of Judah; and he continued in the exercise of his office throughout the succeeding reigns of Jotham, Ahaz, and at least the greater part of that of Hezekiah. There is a tradition to the effect that he survived to the times of Manasseh, by whose orders he was sawn asunder; but no reliance can be placed on this account, and it is probably incorrect. Isaiah, who represents what has been termed the golden age of Jewish prophecy, and who was the principal prophet of that which, on other grounds, is denominated the Assyrian period, gave utterance to many predictions of Divine judgments to be inflicted upon various nations which had signalised themselves as enemies of God's people; and also announced the overthrow of the kingdom of Israel by Assyria. He foretold the deliverance of Jerusalem and Judea from the invasion of Sennacherib; but he predicted also the coming captivity of the Jews in Babylon, together with their subsequent restoration. This restoration he described in language involving a prospect of the blessings to be conferred by the great Restorer of the human race; and, besides this, he delivered many more direct prophecies (ch. xl.—lxvi.), relating, if not immediately and exclusively, yet chiefly, to the person, sufferings, work, and kingdom of Messiah.

*Micah* (who is like Jehovah), a native of Moresheth near Gath, who lived during the reigns of Jotham, Ahaz, and Hezekiah (in Judah), and of Pekah and Hoshea (in Israel), uttered various prophecies concerning both kingdoms, but especially

concerning Judah. He foretold the fall of Samaria, and the overthrow of the kingdom of Israel. He also predicted the destruction of Jerusalem and of the Temple, — the Babylonian captivity, — the restoration and subsequent prosperity of Judah, — and the future kingdom of Messiah.

*Nahum* (consolation), a native of Elkosh, probably in Galilee, who prophesied during the reign of Manasseh, foretold the fall of Nineveh, and the overthrow of the Assyrian empire.

### Elementary and General Questions.

784. By whom was Ahaz succeeded on the throne of Judah?
785. Describe the religious character of Hezekiah.
786. By what proceedings did he signalise the early part of his reign?
787. How did he treat the Brazen Serpent of Moses, and why?
788. What national advantages ensued, in token of Divine approbation and favour?
789. At what part of the reign of Hezekiah was the kingdom of Israel overthrown by the Assyrians?
790. How was Shalmaneser diverted from an attack upon Judah?
791. What attitude did Sennacherib assume towards Judah?
792. What alliance did Hezekiah make as a means of security against the threatened Assyrian invasion, and with what result?
793. On what terms did Hezekiah submit to the king of Assyria, in the first instance?
794. What course did Sennacherib pursue after having made this agreement with Hezekiah?
795. Detail the circumstances of the renewed invasion of Judah by Sennacherib. — Describe the encouragement given to Hezekiah, and the destruction of Sennacherib's army.
796. Relate the sickness and recovery of Hezekiah.
797. What was the state of affairs in Judah after the deliverance from the Assyrian invasion?
798. What conduct on the part of Hezekiah called forth a Divine reproof?
799. How long did Hezekiah reign? By whom was he succeeded?
800. How old was Manasseh when he came to the throne?
801. Describe the idolatrous and impious practices which were encouraged by Manasseh in the early part of his reign.
802. What punishment did these sins bring down upon Judah and Manasseh?
803. What was the condition of Judah during the latter part of Manasseh's reign?
804. How long did Manasseh reign? How much longer was this reign than that of Uzziah?

### Additional Questions.

805. Who succeeded Shalmaneser on the throne of Assyria?
806. Who was Merodach-baladan?
807. Who was the successor of Sennacherib on the throne of Assyria?
808. When did Isaiah, Micah, and Nahum, prophesy? State, in general, the subjects of their prophecies.
809. Date — the accession of Hezekiah, — destruction of Sennacherib's

army, — death of Hezekiah and accession of Manasseh, — capture of Jerusalem and captivity of Manasseh, — death of Manasseh.

810. Give the meanings of — Hezekiah, Manasseh; Isaiah, Micah, Nahum.

---

## CHAPTER XXXIX.

THE REIGNS OF AMON, JOSIAH, (SHALLUM) JEHOAHAZ, (ELIAKIM) JEHOIAKIM, JEHOIACHIN (JECHONIAH), AND (MATTANIAH) ZEDEKIAH. FINAL CAPTURE OF JERUSALEM BY NEBUCHADNEZZAR.

B.C. 641—598.

(2 Kings, xxi. 19.—xxv. 22.; 2 Chron. xxxiii. 21.—xxxvi. 22.; Jeremiah i. 1.—xxxix. 14.; Ezekiel, Obadiah, Habakkuk.)

MANASSEH was succeeded (B.C. 641) by his son AMON (perhaps, faithful), a wicked and idolatrous prince, who was assassinated by his own servants, after a reign of only two years. His son JOSIAH (Jehovah heals), although at that time no more than eight years old, was then made king (B.C. 639); and, after having been well brought up under the care of the high priest, he soon began to give promise of a reign which makes him pre-eminent among the most pious and excellent kings of Judah. At twelve years of age he took measures for the overthrow of idolatry and the general reformation of religion.

In the eighteenth year of his reign, Josiah gave directions to Hilkiah the high priest to put the Temple in a state of complete repair, applying to this purpose the money which, during some time past, had been collected at the doors. During the progress of this work, Hilkiah discovered the original books of Moses, which were then publicly read in the hearing of the king. A great sensation was produced by those parts of the sacred record which contain heavy denunciations of Divine displeasure against the people, with a prophecy of national calamities, in case of their transgression of the covenant; and, when Josiah had rent his clothes in token of grief and anxiety, occasioned by a conviction that Judah had been actually involved in the guilt of the sins specified, he sent a deputation, headed by the high priest, to the prophetess Huldah, to inquire of the Lord concerning the result. The answer was to the effect that Judah was indeed guilty in the sight of the Lord, and that, at no distant time, the punishment foretold would overtake the

nation; but it was added that, out of regard to the piety of Josiah, and his tenderness of conscience, the evil should not come to pass in his days. Hereupon the king convened an assembly of the elders and the people, in which he caused the Law to be read, and a solemn promise of the observance of it to be made by all the people in accordance with his own example. He then made a circuit of Judah and Samaria, destroying all the remnants of idolatry*; and at Bethel he caused the bones of the false prophets to be taken out of their sepulchres and burnt on the altar which Jeroboam had erected, thus fulfilling the prophecy in which he had been mentioned by name no less than three hundred years before.† On his return to Jerusalem, he celebrated the Passover at the proper season on a scale of extraordinary magnificence. (B.C. 622.)

The reign of Josiah, as a whole, was distinguished by peace and prosperity. At length, however, Pharaoh Necho II., king of Egypt, having resolved to take advantage of the weakness of the Assyrian empire, marched through Palestine, probably following the route along the sea-coast, with a view to continue his march through the plain of Esdraelon, and then, having advanced through the passes of Lebanon, to make himself master of some of the Assyrian possessions west of the Euphrates. Josiah opposed his passage on this expedition; and a battle ensued at Megiddo‡, in which the king of Egypt obtained an easy victory, and Josiah received a wound of which he soon after died, B.C. 609, in the thirty-second year of his reign, being the only king of Judah who was killed in battle. His son Shallum was elected by the people as his successor, under the more auspicious name of JEHOAHAZ (Jehovah holds). After a short and evil reign of three months, Jehoahaz was deposed and carried into captivity by Pharaoh Necho, on his return to Egypt.§ The conqueror imposed upon the country a tribute of 100 talents of silver and one talent of gold, at the same time (B.C. 609) appointing as king Eliakim (God raises

* The power of Josiah appears to have extended over a great part of the country which was formerly subject to the kings of Israel.

† 1 Kings, xiii. 2. "This king, and Cyrus of Persia, are the only personages in Scripture predicted by name long before their birth."—*Kitto.*

‡ In a part of the plain of Esdraelon near Megiddo; probably at a spot called, after the name of a Syrian idol, Hadad-Rimmon, Zech. xii. 11. Some suppose Hadad-Rimmon to be only an epithet of the town Megiddo; others regard Hadad-Rimmon as a place near Megiddo.

§ The capture of Jerusalem by Pharaoh Necho is mentioned (most probably) by Herodotus, ii. 159.; iii. 5. The name of Necho is found among the hieroglyphics in the great hall of Karnak.

up), the eldest son of Josiah, whose name he changed, by an exercise of sovereign power, to JEHOIAKIM (the Lord raises up). Jehoiakim gave an evil character to his reign by the restoration of idolatry *, and by rigorously exacting from his subjects the money which he found necessary for the payment of the appointed tribute to the sovereign under whom he consented to hold his crown.

In an engagement which took place at Carchemish on the Euphrates (probably on the western bank of that river, at its junction with the Chebar), Necho sustained a defeat from Nebuchadnezzar, the son of Nabopolassar, king of Babylon †; and, as a result of this failure, the power of the king of Egypt was henceforth confined within the limits of his own dominions. After this the Chaldeans marched into Judea, now left defenceless by the king to whom it had become tributary; and, having captured Jerusalem, and sent away some of the sacred vessels of the Temple to Babylon, made Jehoiakim tributary to Nebuchadnezzar, now become king of Babylon; and carried away some of the chief men as hostages, including Daniel and his companions (B.C. 605).‡ It was during this invasion that the Rechabites took up their abode for a time within the walls of the city. (Jeremiah, XXXV.)

Jehoiakim, persevering in his course of impiety, now received from Jeremiah a solemn warning concerning a second invasion of the Babylonians, destined to issue in the desolation

* These frequent transitions from one kind of worship to another make it probable that there were among the Jews two parties pretty evenly balanced, — one idolatrous, and the other in favour of the pure worship of Jehovah.

† Nabopolassar had been sent by Sardanapalus, king of Assyria, as his viceroy to Babylon (B. C. 625). Here, however, Nabopolassar established himself as an independent sovereign, and afterwards, in conjunction with Cyaxares the Mede, put an end to the empire of Assyria, by the capture and destruction of Nineveh B. C. 606. The king of Babylon thus became the head of the Chaldean empire. This empire was afterwards held in check by a formidable invasion of the Scythians (Herodot. i. 103—106), who overran a great part of Asia (including Syria and Palestine) during a period of (perhaps) nearly thirty years, but were eventually subdued by Cyaxares, and were even employed by the Chaldees in effecting the final overthrow of the Assyrian power. Others say that it was Sarak, the last king of Assyria (not Sardanapalus) that sent Nabopolassar to Babylon, with a view to defend that city against the Scythians, who had already become formidable in Asia. The Chaldees were employed by Jehovah as a rod for the punishment of his offending people.

‡ Some suppose that Jehoiakim himself was carried to Babylon, where he remained in captivity three years; at the end of which time he was sent back to occupy the throne of Judah as a vassal of the king of Babylon.

of the country, seventy years' captivity of the people, and other heavy calamities, in failure of national reformation. The prophet, having rendered himself obnoxious to the king by his faithfulness in delivering these predictions, was obliged to live in concealment, employing Baruch to write and publish his prophecies. On one occasion of the promulgation of a prophecy in this manner, Jehoiakim manifested his impiety by cutting with a pen-knife the roll on which Baruch had written from Jeremiah's dictation, and throwing it into the fire; an act which, at the Divine command, was followed by the publication of a second edition of the prophecy, with an addition of fresh denunciations of the impending judgments.

Not long after, Jehoiakim ventured to withhold the tribute which he had paid during a period of three years; and Nebuchadnezzar gave orders to some of the governors of his provinces on the frontiers of Judea (Chaldeans, Syrians, Moabites, Ammonites) to march against Jerusalem, and reduce it again to subjection. Jehoiakim, endeavouring to defend himself, was taken prisoner, in which condition he probably soon after died (B. C. 598); and the people, still holding out against the authority of the king of Babylon, raised his son JEHOIACHIN (Jehovah establishes or appoints), or (by contraction) Jechoniah, to the throne. Shortly afterwards, however, Nebuchadnezzar, having come in person against Jerusalem, again succeeded in capturing the city, and, having made Jehoiachin prisoner, sent him to Babylon.* The conqueror not only pillaged the Temple and the palace, but sent away to Babylon the best portion of the population of Jerusalem and Judah, including the flower of the army and the most skilful artisans, to the number of about ten thousand, and appointed as the successor of Jehoiachin (B. C. 598) his uncle Mattaniah (gift of Jehovah), the third son of Josiah, whose name he changed to ZEDEKIAH (righteousness of Jehovah), exacting from him a most stringent oath of allegiance to the crown of Babylon. With the terms of this oath Zedekiah at first faithfully complied; and when the Ammonites, Moabites, Idumeans, Sidonians, Tyrians, and the neighbouring people urged him to combine with them in throwing off the Babylonian yoke, Zedekiah, supported by the admonitions of Jeremiah, steadily refused to join the confederacy, and charged those Jews who were residing as captives in the kingdom of Babylon not to take any measures for the recovery of their liberty.

* The conquest of the Jews by Nebuchadnezzar is recorded by Berosus (ap. Joseph. *Ant.* x. 11. 1.). The same writer (ap. Joseph. *Cont. Ap.* i. 19.) refers to the term of *seventy years'* captivity.

At length, however, in the seventh year of his reign, Zedekiah repudiated the counsel of the prophet, and, relying on the assistance of Pharaoh Hophra (*Gr.* Apries), king of Egypt *, he revolted from the king of Babylon. Jeremiah was now thrown into prison; but, at Babylon, the prophet Ezekiel continued to utter predictions of the impending desolation of Judea, to be followed by a long captivity of its inhabitants, together with promises of peace and security to all who should retain their allegiance to the king of Babylon, and persevere in their obedience to the law of God. It had also been foretold, through Jeremiah, that the Medes and Persians would soon be raised up to break the power of Babylon.

Nebuchadnezzar, having heard of the revolt of Zedekiah, immediately invaded Judea with a large army, and laid siege to Jerusalem (about B. C. 590). The approach of an Egyptian force gave some prospect of relief to the city after it had been reduced to great extremity; but the Egyptians soon returned when they found that the Chaldeans were preparing to give them battle; and, when Nebuchadnezzar renewed the siege of Jerusalem, or rather, began a blockade, all hope of successful resistance was at an end. Jeremiah, continuing to predict the capture of the city, was cast into a deep dungeon, from which he was recalled to his former state of imprisonment only through the intercession of an Ethiopian proselyte who was at that time the chief officer of the royal household. Again, however, his exhortation to surrender was rejected; and the siege was continued until the famine attained such a height that the inhabitants of the place were driven to the necessity of devouring one another for food. At length a general assault was made, Jerusalem was taken, and a terrible carnage ensued (B. C. 588 or 587, some say B. C. 586, June 20.). Zedekiah and his family contrived to effect their escape from the captured city; but they were speedily overtaken and carried to Nebuchadnezzar, who, having left the conclusion of the siege in the hands of his generals, had retired to Riblah, in the district of Hamath, on the northern border of Palestine. Having sternly reproached Zedekiah with his ingratitude and treachery, the king of Babylon first caused his sons to be put to death in his presence, and then put out his eyes and sent him in chains to Babylon, where at length he died. The destruction of Jerusalem was completed by Nebuzaradan, captain of Nebuchadnezzar's guard, who burned the city and Temple, seized all the treasures he could find, and carried away captive the greater part of the

* Son of Psammis, son of Necho.

people, leaving only a few of the poorer class for the purpose of cultivating the land.

Nebuchadnezzar appointed Gedaliah governor over those Jews whom he permitted to remain in their native land, and gave permission to Jeremiah to remain, commending him to the care of the governor.

Thus ended the temporal kingdom of Judah, according to the repeated predictions of divinely inspired prophets, who had in vain called upon princes and people to abandon their national sins. "All the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. xxxvi. 14—16.

The prophets who appeared from the reign of Josiah to that of Zedekiah were Habakkuk, Zephaniah, Jeremiah, Ezekiel, and (perhaps) Obadiah.

*Habakkuk* (embracing; or, the embraced), under Josiah, announced the judgment impending over Judah, to be inflicted by the Chaldeans; but declared, at the same time, the restoration of the people, and the subsequent fall of the oppressor. — During the same reign, *Zephaniah* (Jehovah conceals; or, hidden or protected by Jehovah) predicted the Divine judgments for sin, which were approaching under the form of the Babylonian captivity. He also foretold the calamities which should come upon the Philistines, the Ammonites and Moabites, the Ethiopians, and the Assyrians, including the fall of Nineveh (which took place B.C. 625). He was commissioned to convey to Judah promises of mercy upon repentance, running up into predictions of the times of Messiah. — The mission of *Jeremiah* (Jehovah throws, i. e. casts down), son of Hilkiah, a priest of Anathoth, near Jerusalem, was of longer continuance, beginning in the reign of Josiah, and extending over the times of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. He is regarded as the principal of the prophets belonging to the Babylonian period of prophecy. He prophesied chiefly at Jerusalem, and especially in the Temple; and he encountered more opposition and persecution than any other prophet of Judah. He predicted the capture of Jerusalem, and the Babylonian captivity,—called

for submission and obedience to the victors, — and foretold the restoration of the Jews*, to be followed by a state of prosperity, which should culminate in the kingdom of Messiah. He likewise predicted judgments about to come upon many heathen nations for their sins, and for their oppression of the covenant people. — *Ezekiel* (God strengthens) was carried to Mesopotamia, with Jehoiachin and the principal people, in the eleventh year before the destruction of Jerusalem; where he resided amongst a colony of captives on the river Chaboras, and continued to prophesy during more than twenty years. He foretold the evils that were coming upon Jerusalem on account of the sins of the people, — the subsequent restoration from captivity, — succeeding conquests and prosperity, — and the kingdom of Messiah; and announced Divine judgments to be inflicted upon various heathen nations who were enemies of the Jews.— The date of *Obadiah* (servant of Jehovah) is uncertain; only it appears that he prophesied at some time after the capture of Jerusalem by Nebuchadnezzar. He foretold the destruction of Edom on account of its wickedness, especially its pride; and the overthrow of all the enemies of Judah.

ELEMENTARY AND GENERAL QUESTIONS.

811. By whom was Manasseh succeeded on the throne of Judah?
812. What was the character of Amon? How long did he reign? By whom was he succeeded?
813. Describe the character of Josiah, as king of Judah.
814. At what age did he ascend the throne? Under whose care was he brought up?
815. Mention the circumstances connected with the repair of the Temple in the eighteenth year of Josiah's reign.
816. For what purpose did Pharaoh Necho, king of Egypt, lead an army through Palestine, in the latter part of this reign?
817. Where did Josiah give battle to Pharaoh Necho, and with what result?
818. How long did Josiah reign? By whom was he succeeded?
819. How long did (Shallum) Jehoahaz reign? By whom was he deposed?
820. Who was appointed as the successor of Jehoahaz, and under what circumstances?
821. What was the character of the reign of (Eliakim) Jehoiakim?
822. Where was Pharaoh Necho defeated by Nebuchadnezzar?
823. How did this defeat affect the position of Judah?
824. Relate the circumstances attending the (first) capture of Jerusalem by Nebuchadnezzar.

---

* In token of which the prophet was directed to buy Hanameel's field, in Anathoth, Jer. xxxii. 6—12. Compare the purchase of ground occupied by the enemy during the siege of Rome under Hannibal, Liv. xxvi. 11.

825. Describe the impious conduct of Jehoiakim when reproved and warned by the prophet Jeremiah.
826. What led to the overthrow and death of Jehoiakim?
827. How long did Jehoiakim reign? By whom was he succeeded?
828. State the result of the siege of Jerusalem by Nebuchadnezzar in the reign of Jehoiachin.
829. Whom did Nebuchadnezzar appoint as successor to Jehoiachin?
830. Describe the earlier, and the later, policy of Zedekiah.
831. By whom was Zedekiah induced to revolt from Nebuchadnezzar?
832. What was the issue of this revolt?
833. Describe the final blockade and siege of Jerusalem by Nebuchadnezzar and his generals.
834. Relate the destruction of Jerusalem and the captivity of the people —What became of Zedekiah?
835. Whom did Nebuchadnezzar appoint governor of Judea?
836. Repeat 2 Chron. xxxvi. 14—16.

ADDITIONAL QUESTIONS.

837. Give some account of the prophets — Habakkuk, — Zephaniah,— Jeremiah, — Ezekiel, — and Obadiah; and mention the substance of their several prophecies.
838. Date the following events: — accession of Amon; — death of Amon and accession of Josiah; — death of Josiah, and accession of (Shallum) Jehoahaz; — deposition of Jehoahaz, and accession of (Eliakim) Jehoiakim; —death of Jehoiakim, and accession of Jehoiachin; —captivity of Jehoiachin, and accession of (Mattaniah) Zedekiah; — accession of Zedekiah to the destruction of Jerusalem and the Babylonian captivity.
839. Give the meanings of — Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah; — Habakkuk, Zephaniah, Jeremiah, Obadiah.

---

## CHAPTER XL.

### THE BABYLONIAN CAPTIVITY.

(2 Kings, xxv. 22 — 30., and Jer. lii. 31—34.; Daniel.)

THE land of Judah was not colonised by the conquerors, as that of Israel had been, but was left in the occupation of the poorer natives, under a Babylonian governor or satrap. Soon after the departure of the invading army, this governor, Gedaliah, was treacherously murdered by a member of the royal family of Judah, named Ishmael, who, being in league with the Ammonites, hoped to make head against the king of Babylon and to obtain the crown of Judah for himself. Ishmael, however, was obliged to seek safety in flight; and, at the same time,

many more of the Jews were carried away to Babylon. (B. C. 584.)

Afraid of the vengeance of Nebuchadnezzar for the death of Gedaliah, a large number of the Jews who had been left in their native land now migrated to Egypt, carrying with them the prophet Jeremiah, who had strongly protested against their removal to that country. Some of them were located near the Red Sea, others at Taphanes, others at Noph or Memphis, and others in the Thebaid; and here they became deeply implicated in the idolatry of the land,—a sin for which Jeremiah threatened them with punishment, to be inflicted when the king of Babylon should become master of Egypt. This conquest of Egypt took place shortly (about eighteen years) afterwards.

The Jews whom Nebuchadnezzar transported to abylon found there those of their countrymen who were carried away in the reign of Jehoiakim. These were young men of high family who had been in the first instance seized as hostages, and were now detained as captives, some of whom, having received the best education, according to the Chaldean institutions, and having been found to possess an extraordinary degree of intelligence and virtue, were now capable of advancement to posts of dignity and influence. One of these youths was Daniel (God is my judge), who received the Chaldean name Belteshazzar (perhaps, keeper of Baal's treasure), a pious youth belonging to the royal family of Judah, who was eventually raised to a post of great dignity at the court of the Babylonian monarch, and still more highly distinguished as an inspired prophet of the Lord. The following was the cause of his advancement. Nebuchadnezzar had been visited by a dream which weighed much upon his spirits, and of which he anxiously desired to obtain a correct interpretation. He had, however, forgotten even the form or circumstances of the dream itself; and, having proposed the matter to his magi, or learned men, he found them unable to recal the dream to his mind. For this incapacity the enraged king condemned the whole fraternity to death; and in this sentence Daniel and his friends found themselves involved. Hereupon Daniel, having prayed earnestly to God for a revelation of the secret, was enabled to declare to Nebuchadnezzar that in his dream he had seen an image, having a head of gold, arms and breast of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay; and that he saw a stone smite the image upon its feet and break it in pieces, the stone itself afterwards becoming a great mountain and filling the whole earth. Daniel then declared that the several parts of the image denoted four

great kingdoms or empires which should successively arise, to be followed by a kingdom which the God of heaven should set up, never to be destroyed,— an interpretation which we now understand as pointing to the Chaldean, Medo-Persian, Macedonian, and Roman empires, to be succeeded by the kingdom (church) of Christ.* Nebuchadnezzar recognised his dream; and, struck with admiration at the heavenly wisdom by which it had been declared to him, he rewarded Daniel with rich presents, and with promotion to the high dignity of chief magian, and governor of the province of Babylon.† This promotion of Daniel led to a corresponding advancement of three of his countrymen and personal friends who had hitherto shared his fortunes: these were Hananiah (*God is gracious*), Mishael (perhaps, *of the mighty God*), and Azariah (*help of the Lord*); whose names were respectively changed, by the prince of the eunuchs, to the Chaldee Shadrach (perhaps, *inspiration of the sun*), Meshach (*of* [the goddess] *Shach*), and Abed-nego (*servant of the light* or *fire*).

Great jealousy was thus excited among the native Babylonian nobles, who eagerly seized what seemed to be a favourable opportunity for the destruction of Daniel's three friends. Nebuchadnezar having set up a golden image in the Babylonian plain of Dura, with strict orders that people of all ranks should fall down and worship it whenever they heard the sound of any kind of music, under penalty of death by fire, these pious Jews refused to perform the prescribed act of idolatry; and, their refusal having been eagerly reported to the king, a command was immediately issued that they should be thrown into the furnace of fire heated seven times more than usual. They were accordingly bound and cast into the fire; but, while the heat of the furnace was so great that it destroyed the executioners, the God of heaven preserved his servants in complete safety; and the idolatrous monarch was soon constrained to exclaim, with astonishment, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is

* "These mighty empires were suffered to convulse the world and to destroy one another; and, though their power was so great, yet they could not uphold themselves, but fell one after another, and came to nothing, even the last of them, which was the strongest and had swallowed up the earth. It pleased God thus to show in them the instability and vanity of all earthly power and greatness, which served as a foil to set forth the glory of the kingdom of his Son, which never shall be destroyed." —Edwards, *History of Redemption, Period I.*

† This advancement of Daniel at Babylon, in itself and in its circumstances, bears great similarity to the promotion of Joseph in Egypt.

like the Son of God." The three faithful confessors were then taken out of the furnace and restored to high favour at court; and Nebuchadnezzar made a decree forbidding men to revile their religion (Dan. iii.).

Some time after this, Daniel was called upon to interpret to Nebuchadnezzar another dream, of a tree cut down to a stump, which Daniel declared to foretel the temporary degradation of the king himself. And the event corresponded to the prediction. At the end of twelve months the king "walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." At the end of seven years, the king's reason having been restored, he was reinstated on the throne; and then, instead of making a boastful and self-glorifying speech, he himself said, "Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan. iv.). Nebuchadnezzar died in the forty-third year of his reign (B.C. 561), and was succeeded by his son Evil-Merodach.

The events which have been recorded could not fail to raise the reputation of the Jews throughout the country in which they had been dispersed. While still, doubtless, exposed to some indignities and privations, as foreigners and captives, they were yet regarded at least as immigrants of considerable value to the state, and they probably enjoyed some consideration from the circumstance that several members of the nation were high in court favour, and were now occupying posts of authority. Nor should it be forgotten that the Jews, during the Babylonian captivity, while suffering chastisement for the sins which they had committed in their native land, were still fulfilling their high mission in the Divine economy, maintaining and disseminating the knowledge of the true God.

At the beginning of his reign, Evil-Merodach released Jehoiachin from his long imprisonment of thirty-seven years, and placed him at his own table. Jehoiachin died soon after; leaving his son Salathiel to be recognised by the Jews of Babylon as Prince of the Captivity.

The reign of Evil-Merodach was short. He was succeeded, first by Neriglessar, then by Laborosoarchod, and afterwards by Belshazzar*, whose impious feast is recorded in the fifth chapter of the Book of Daniel, and who fell by the hands of assassins on the night following that feast (B.C. 539); thus fulfilling the prediction of Daniel, and leaving the throne of Babylon to be occupied by Darius the Mede (*i. e.* most probably, Cyaxares II., son of Astyages, and therefore uncle of Cyrus).†

Daniel, still in high favour, continued to hold office under Darius. Seeking his destruction, the Babylonian nobles obtained from the new monarch a decree that none of his subjects should offer a prayer to any god or man, except himself, during the space of thirty days, under penalty of death by being thrown to the lions. Daniel, however, conscientiously persevered in his usual devotions, addressed to the Most High; and, upon accusation by his enemies, was sentenced to suffer the appointed punishment. But God sent his angel and shut the lions' mouths. Daniel was preserved in life and honour; and Darius desired that worship should be offered to the living God. (See Dan. vi.)

On the death of Darius the kingdom of Babylon passed to his nephew Cyrus, who was thus placed at the head of the combined empire of the Babylonians, Medes, and Persians. At first, however, Cyrus was absent from Babylon; and the government was usurped by Nabonadius, who had probably been appointed governor by Cyrus himself. But the career of the usurper was short. Cyrus soon appeared before Babylon with his army, and captured the city, after having had recourse to the remarkable expedient of diverting the course of the Euphrates, and then unexpectedly making an assault from the dry bed of the river

* But some suppose Neriglessar to be the same as Belshazzar; and that, after the assassination of Belshazzar on the night of the impious feast, the throne was occupied by Laborosoarchod during nine months; at the end of which time the kingdom of Babylon was taken, i. e. peaceably occupied, by Cyaxares, in the right of succession, as being the brother of the queen-mother, by Nicotris, wife of Belshazzar.

† Thus putting an end to the Chaldean empire, which had commenced after the fall of Nineveh B. C. 606. Cyaxares was, in fact, under the power of Cyrus; and the forces of both Medes and Persians were combined under the command of Cyrus.

(B.C. 538); thus fulfilling the remarkable predictions of Isaiah (ch. xliv. 28.; xlv. 1.), in which he had been mentioned by name more than a hundred years before.

Daniel continued to flourish for some time under Cyrus. By consulting the previous prophecies of Jeremiah (xxv. 11, 12.; xxix. 10.), he found that the appointed time of captivity, seventy years, was now drawing to an end; and Cyrus was not unwilling to recognise the fact that it had been reserved for him to set the Jews at liberty, and to reinstate them in the possession of their native land.

The remarkable predictions of *Daniel* were:—1. The vision of the four beasts; *i. e.* the four empires, Chaldean, Medo-Persian, Macedonian, and Roman (or, as some suppose, Chaldean, Median, Persian, and Macedonian). 2. The vision of the ram with two horns, and the he-goat; *i. e.* the Medo-Persian empire, overthrown by the Macedonians under Alexander. 3. The rebuilding of Jerusalem, and the destruction of the city after the lapse of seventy weeks (of years); *i. e.* 490 years, about the times of Messiah; with a prediction concerning His coming and making atonement for transgression. 4 A vision announcing the fall of the Persian empire,—the times of Antiochus Epiphanes,—and the general events unto the end of the world.

---

The events of common history from the death of Solomon (B.C. 975) to the end of the Babylonian captivity (B.C. 536), can be described with some degree of precision and certainty.

With the history of Assyria, Syria, and Egypt, we have already become sufficiently acquainted, from its various points of contact with the sacred narrative. Our attention may now be directed to contemporary events of Greece and Rome.

About the time of the division of the kingdoms of Judah and Israel, the several states of Greece were being formed into republics; and their great national festivals and other institutions were in course of establishment. Afterwards (B.C. 1000—900) the Argives and Spartans were frequently at war.

The subsequent century (B.C. 900—800),—from the reign of Asa to that of Uzziah in Judah, and from Ahab to Jeroboam II. in Israel,—included the era of Lycurgus at Sparta; the date of whose celebrated legislation (B.C. 817) falls in the reigns of Amaziah in Judah, and Jeroboam II. in Israel. At this period the principal state in Italy was Alba Longa.

The next century was distinguished, in Greece, by the commencement of the Olympiads (B.C. 776), in the reign of Uzziah of Judah and Jeroboam II. of Israel,—and by the first Messe-

nian war (B.C. 743—723), very nearly synchronising with the whole reign of Ahaz in Judah, and parts of the reigns of Pekah and Hoshea in Israel. The first Messenian war ended (B.C. 723) in the first year of the siege of Samaria, which was captured in the third year (B.C. 721), by Shalmaneser, who thus put an end to the kingdom of Israel. Rome was founded (B.C. 753), in the fourth year of Jotham in Judah, the fifth year of Pekah in Israel, and the seventeenth of Pul in Assyria. Romulus died (B.C. 717), the tenth year of Hezekiah, king of Judah, four years after the end of the kingdom of Israel.

After this, the history of Greece presents us with the date of Creon, the first annual archon at Athens (B.C. 683), and the second Messenian war (B.C. 679—662), during the reign of Manasseh; — the legislation of Draco at Sparta, and the insurrection of Cylon, in the twentieth and twenty-first years of Josiah in Judah, and the fiftieth and fifty-first of Psammeticus in Egypt. Rome, according to common account, was still under the government of kings.

During the remainder of this period — that is, from about B.C. 600 to the end of the Babylonian captivity (536) — the history of Greece is chiefly distinguished by the affairs of Athens. Here Solon enacted his laws (B.C. 594), in the fifth year of Zedekiah, king of Judah, the first of Apries (Pharaoh Hophra) in Egypt, the eleventh of Nebuchadnezzar in Babylon, the first of Astyages in Media, and the twenty-fourth of Alyattes in Lydia. In Lydia, which had for some time past been a flourishing kingdom, Alyattes was succeeded by Crœsus in 560; and the capture of Sardis by Cyrus, which put an end to the kingdom, took place in 546. Pisistratus usurped the government in 560, and held it until 527, when he was succeeded by his sons Hipparchus and Hippias, nine years after the celebrated edict of Cyrus (536), which put an end to the captivity of the Jews. The expulsion of the Pisistratidæ from Athens took place B.C. 510. At Rome, the regal government continued until the expulsion of Tarquin, B.C. 510 or 509.

### Elementary and General Questions.

840. By whom was Gedaliah murdered? With what design, and with what results?

841. What prophet protested against migration from Judea into Egypt?

842. What was the effect of that migration?

843. State the circumstances which led to the advancement of Daniel at the court of Nebuchadnezzar.

844. Relate the history of Shadrach, Meshach, and Abed-nego (Dan. iii.)

845. Give an account of Nebuchadnezzar's second dream, and its interpretation (Dan. iv.).

846. How long did Nebuchadnezzar reign? By whom was he succeeded?

847. Give the later history of Jehoiachin. By whom was he succeeded as Prince of the Captivity?

848. Give an account of Belshazzar's impious feast, and of his death (Dan. v.).

849. By whom was the kingdom of Babylon taken at the time of Belshazzar's death?

850. When, why, and with what result, was Daniel cast into the den of lions? (Dan. vi.)

851. By whom was the throne of Babylon occupied after the death of Darius?

852. How did Daniel find that, at the accession of Cyrus, the period of the Jewish captivity was drawing to an end?

ADDITIONAL QUESTIONS.

853. Give an account of the remarkable predictions of the prophet Daniel.

854. Give a general view of the affairs of common history, as contemporaneous with the events recorded in Scripture, from the death of Solomon to the end of the Babylonian captivity.

855. Date the following events: — death of Nebuchadnezzar; — death of Belshazzar and capture of Babylon by Darius; — death of Darius and accession of Cyrus.

856. What is the meaning of the name Daniel?

---

## CHAPTER XLI.

### FROM THE END OF THE BABYLONIAN CAPTIVITY TO THE DEATH OF NEHEMIAH. — END OF THE OLD TESTAMENT HISTORY.

(Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi.)

IN the first year of his reign at Babylon (B.C. 536), precisely at the expiration of the predicted period of seventy years from the first captivity under Jehoiakim (B.C. 606), Cyrus issued a decree by which he gave permission to the Jews to return to their own country, and to rebuild the Temple; and at the same time he restored to them the sacred vessels which had been carried from Jerusalem by Nebuchadnezzar, and enjoined the governors of the several provinces throughout which they had been scattered to assist them in their preparations for the journey.* Many of the Jews (the term by which the descendants of Abraham are

* It has been well remarked that Isaiah's glowing delineation of things to come in connection with the history of Messiah's work and kingdom "not unfrequently takes its hue and character from the things which

henceforth called in Scripture *), including a considerable portion of the chief families, chose rather to retain their settlements in Babylonia; and the number of those who availed themselves of the king's permission to return to Judea was under 50,000. Without loss of time, these set forward on their way to their native land, under the prince of the captives, Zerubbabel, son of Salathiel (Shealtial, Ezra, iii. 2.), and therefore grandson of King Jehoiakim (Jeconiah), who was now constituted by Cyrus governor of Judea, and accompanied by the high priest Jeshua, son of Jozadak, and grandson of the high priest Seraiah, who was high priest at the time of the capture of Jerusalem, and was put to death by Nebuchadnezzar at Riblah.

Soon after the arrival of this body in Judea, a general assembly was convened at Jerusalem, where the Feast of Tabernacles was celebrated, an altar was built, and the daily sacrifice restored. Large contributions were at the same time made for the rebuilding of the Temple; and, in the course of the year following, the second after the return, the foundations of the sacred edifice were laid; an event which was celebrated with great joy by the majority of the people, while the old men wept at perceiving the inferiority of the projected building as compared with the magnificence of that which had been destroyed.

happened in connection with the return from Babylon. For the one was not only preparative to the other, but typical of it — manifesting, in its more important and leading features, the same views, principles, and operations, which were to be exhibited in connection with the establishment of his everlasting kingdom. The low, prostrate, and captive condition of the church before the Lord set to his hand for her deliverance, — the mighty power of her enemies, and their Heaven-derived right to hold her in subjection,— the utter impotence of all idol or creature power to remove the barriers that stood in the way of her rescue, — the merciful interposition of Jehovah's arm, and the peculiar revelation of his power and glory in her behalf, — the equally marvellous and unexpected nature of his working, threshing, as it were, the mountains, and causing obstacles apparently insurmountable quickly to disappear,— the blessed security of his people, even though tossed amid many tempests and still gnashed on by their baffled foes — the prosecution of the Divine purposes in their favour, till all had reached the settled order and completeness contemplated on the part of Heaven; — all these lines of procedure distinguish the history of the church, and God's dealings towards her, at both the epochs in question, though with a brightness and majesty in the one case far surpassing that of the other. And the prophet, standing in idea amid the one class of events, which he considered as already matters of history, contemplates and describes the other, which alone he properly predicts, under aspects and figures suggested by what was proceeding around him." FAIRBAIRN, *Typology of Scripture*, Part i. ch. 5.

* Their general denomination was, first *Hebrews*, — then *Israelites*, — then *Jews*.

The Samaritans, having been refused permission to take part in the rebuilding of the Temple, were indignant at the supposed affront, and sought means to stop the progress of the work. By their misrepresentations and influence at the Persian court various impediments were thrown in the way: for several years the operations went on slowly; and on the death of Cyrus they were entirely suspended until the second year of Darius Hystaspis.

Daniel remained with Cyrus, who resided during the summer at Shushan (Susa), and in the winter at Ecbatana. In the palace of Shushan the prophet saw many visions; and here, according to one tradition, perhaps the most probable, he died, at the age of ninety-one years, about the fourth year of Cyrus; but, according to other accounts, he died at Babylon or in Palestine. Cyrus himself died (B. C. 529), and was succeeded first by Cambyses (B. C. 529—522), and then by the usurper Smerdis (B. C. 522). During these reigns the building of the Temple was suspended; but after Darius Hystaspis had come to the throne (B. C. 521), the Jews, assured of the favour of the court, and encouraged by the prophets Haggai and Zechariah, set about the undertaking with renewed vigour, and resolved not only to complete the Temple, but also to rebuild the walls of Jerusalem. Again the Samaritans interfered, employing all their influence with Tatnai, the governor of Syria under Darius, to induce him to stop the works. The governor, however, made a report to Darius in favour of the Jews; and this report was followed by a new edict from the king, confirming the former edict of Cyrus, and granting additional privileges to the restored captives. In the sixth year of Darius (B. C. 516), the Temple was finished; the solemn dedication of which was soon after followed by the celebration of the Passover amidst extraordinary rejoicings.

The Samaritans refused to continue payment of the tribute which Cyrus had assigned for the use of the Temple at Jerusalem; but Darius confirmed the grant, and strictly forbade the recusants to offer any further molestation to the Jews.

Palestine continued many years subject to the crown of Persia, forming part of the province which was under the general control of the satrap or governor of Syria; while the internal affairs of the country were administered by native governors, or by the high priest for the time being. The worship of Jehovah was restored, if not with its ancient magnificence, yet without admixture of idolatry; and the security of the country was preserved, under Divine Providence, by the

overshadowing power of the great empire to which it now belonged.

Darius was succeeded by Xerxes (B. C. 485); well known in ancient history on account of his vain attempt at the subjugation of Greece.* This prince, called in Scripture Ahasuerus†, having divorced his queen Vashti, married Esther (whose Jewish name was Hadassah, *i. e.* Myrtle), an orphan of the tribe of Benjamin, who had been brought up by her uncle Mordecai. Not long afterwards, Mordecai was enabled to detect a conspiracy against the life of the king, which had been formed by some of the friends of Vashti: he communicated intelligence of this plot through Esther to the king, and the conspirators were seized and executed. For this important service, however, Mordecai at first received no recompense.

Some years afterwards, however, Haman, an Amalekite, who was high in favour at the court of Persia, irritated by the absence of a mark of respect on the part of Mordecai, obtained a decree for the extermination of the Jews throughout the empire, and resolved to obtain special permission for the execution of Mordecai upon a gallows, fifty cubits high, which he had erected for that purpose. But by the interposition of Divine Providence his designs were defeated. At this juncture the king, being employed during a sleepless night in hearing the public records read to him, was reminded of the important services which had been rendered by Mordecai, whom he immediately advanced to great honour, to the extreme mortification of Haman; and not only so, but he readily listened to the intercession of Esther, who, having disclosed her family, vindicated the character of the Jews from the aspersions of Haman, and obtained what amounted to a virtual revocation of the edict against them, while the king gave orders that the wicked and treacherous Haman should be hanged upon the gallows which he had prepared for Mordecai. According to the Persian constitution the king's edict could not be absolutely and directly revoked; but permission was given to the Jews to defend themselves against their enemies throughout every province of the empire, of whom

* Herodotus (vii. 89.) says that the Syrians of Palestine furnished their quota of ships for the expedition of Xerxes.

† Ahasuerus was the name, or rather the title, of four Median and Persian monarchs mentioned in the Bible and Apocrypha. 1. Dan. ix. 1. Astyages, father of Cyaxares II. (Darius the Mede).—2. Ezra iv. 6.; perhaps, Cambyses.—3. Book of Esther, Xerxes.—4. [Tobit xiv. 15.] Cyaxares I. Some, however, suppose that the Ahasuerus of the Book of Esther is Artaxerxes Longimanus. — See KITTO's *Cyclopædia of Biblical Literature*, Ahasuerus.

no less than 75,000 were destroyed in the conflict which ensued. The deliverance of the Jews from this great danger led to the establishment of the annual feast of Purim, in the way of perpetual commemoration.

Xerxes was succeeded (B. C. 465) by Artaxerxes Longimanus, who, in the seventh year of his reign (B. C. 459), commissioned Ezra (help, helper), a Jewish priest and scribe, to repair to Jerusalem with authority to arrange the civil and ecclesiastical affairs of Judea, which appear to have been involved in disorder; and, at the same time, a further invitation was given to the Jews to return to their own country under the protection of the newly appointed governor. This invitation was accepted by only a small number, not exceeding 6000, including only a few families of the priests: but many who remained behind contributed offerings for the building and service of the Temple, which Ezra was authorised to collect, in addition to large presents made for the same purpose by the king and the royal family. With this small party and large amount of treasure, Ezra started for the banks of the river Ahava, sensible of the peculiar danger attending his journey, arising from the violence and rapacity of the wandering tribes through whose country he must pass, but confiding in the Divine protection, and manifesting that confidence by refusing to demand an escort, lest such a request should bring discredit on the worshippers of the true God in the estimation of the heathen. Accordingly, the shield of the Almighty was over the travellers: their journey was safe and prosperous; and at the end of four months they reached Jerusalem, about eighty years after the departure of the first caravan under Zerubbabel, and sixty years after the restoration of the Temple. Ezra immediately set about the reformation of abuses. He appointed a solemn fast in token of humiliation for past irregularities and offences; and succeeded in inducing the Jews to abandon the practice which had been introduced of intermarriage with idolaters from the surrounding nations. He also revised and arranged the sacred books.*

* "Ezra may be regarded as the legist of the restoration; and the task which devolved upon him, and which he zealously executed, embraced nothing less than the re-organisation of the nation according to the law of Moses and the institutes of David. All that belonged to the order of worship, to the rites and festivals, to the classification of families, to the levying of imposts, to the franchises of the Levitical tribe, to the administration of justice, — in a word, all the immense details, the complete re-establishment, of the internal organisation of the Mosaic state, belonged to the office he had undertaken, and must be viewed as the work of this man, whom the Jews have always regarded as a second Moses." — KITTO, *Daily Bible Illustrations*, vol. iv. p. 426.

At the court of Artaxerxes, a Jew, named Nehemiah (Jehovah comforts), was high in office as the king's cup-bearer; who, having manifested great concern at the desolate condition of the city of his forefathers, obtained leave to repair to Judea, armed with a commission to rebuild the walls of Jerusalem. This took place in the twentieth year of the reign of Artaxerxes (B. C. 446), twelve or thirteen years after the arrival of Ezra at Jerusalem. By the terms of the royal commission great facilities for the execution of his task were given to Nehemiah; and accordingly, on his arrival at Jerusalem, this zealous servant of God set to work with such vigour that the walls of the city were completely rebuilt in the course of fifty-two days, notwithstanding the impediments thrown in the way by Sanballat, an officer of the Moabites, Tobiah, a chief man of the Ammonites, and other enemies of the Jews, — an opposition so determined that Nehemiah caused the builders to carry arms while engaged in their work, and adopted other means for protection against an assault.

Nehemiah gave zealous support to Ezra, who was still engaged in the reformation of religion, and especially in imparting religious instruction. The book of the law was now publicly read by Ezra in a solemn assembly, and the interpretation given in Chaldee, for the sake of that large portion of the people who had been accustomed to that language in Babylon, and were ignorant of the original Hebrew: the Feast of Tabernacles was celebrated more thoroughly than on any other occasion since the days of Joshua; and a fast was observed, during which the people made a public confession of their national sins, and, after a recital of God's wonderful and gracious dealings with their forefathers, solemnly renewed their covenant with Jehovah. After some time, probably at the expiration of his leave of absence, Nehemiah returned from Jerusalem for the court of Persia; but, abuses having again sprung up, he found himself recalled to the scene of his labours.* Here he discovered that Eliashib the high priest had given lodging in the Temple to Tobiah the Ammonite; whom he caused to be removed, with all his furniture, in compliance with the law of Moses. He corrected also the evil practice of marrying idolatrous women, which had again gained head; enforced the too much neglected observance of the Sabbath; protected the Levites in their rights of maintenance, which had been unjustly withholden; and abolished the unlawful practice of high and oppressive usury.

* This took place (after the death of Artaxerxes, and the brief reigns of Xerxes II. and Sogdianus) during the reign of Darius Nothus (B. C. 424—406.)

We learn, however, from the writings of the prophet Malachi, that, after the death of Nehemiah, there was a speedy renewal of many of the abuses which he repressed.

The prophets who appeared after the restoration were Haggai, Zechariah, and Malachi. *Haggai* (festive), under Darius Hystaspis, was commissioned to exhort the Jews to rebuild the Temple, with a promise that the glory of the second Temple should be greater than that of the first. At the same time he loudly called for the cultivation of inward and spiritual holiness, as distinguished from that which is merely outward and ceremonial; and he predicted the kingdom of Messiah.—*Zechariah* (Jehovah remembers), also under Darius Hystaspis, uttered some prophecies against heathen enemies,—predicted the restoration of the Jews,—the person, kingdom, and triumphs of Messiah (the Branch),—the subsequent rejection of the Jews on account of their treatment of the Messiah,—and the progress of the Gospel.—*Malachi* (my messenger, *i. e.* messenger of Jehovah; some translate, angelical, or, my angel, or, regarding the word as contracted, angel of the Lord), who prophesied during the second sojourn of Nehemiah at Jerusalem, foretold the rejection of the Jews on account of their impenitence, and announced the future coming of Messiah, and that of his immediate forerunner under the designation of Elijah.

With Malachi the voice of prophecy ceased among the Jews; and after his time we find that we have entered upon a period of transition in the religious history of that people, and that the Divine plan for the establishment of the kingdom of heaven upon earth, although imperfectly carried forward in consequence of the sin and negligence of men, is yet making progress. The Captivity had, to a great extent, accomplished its purpose as a process of religious purification in the minds and hearts of the chosen people. By means of this discipline, seconded by the efforts of the pious reformers Ezra and Nehemiah, the public worship of the true God was finally established, and the old tendency to idolatry was essentially removed from the minds of all those who chose to return from the land of their captivity, and to seek settlement again in Palestine. Attachment to the books of the Law and to the other sacred writings had gathered strength; and it continued to gain ground during a long-protracted absence of living prophets and fresh announcements from heaven. And although, in the case of the great majority of Jews, the worship of Jehovah degenerated into a dead formalism, or a blind devotion to ritualistic observances,—while, at the same time, even their regard for the records of revelation

became superstitious, and sank down into a heartless veneration of the mere letter of the sacred text to the neglect of its spirit, or was mixed up with a speculative theology * which too much usurped the place of vital and practical religion, — yet, on the whole, the Jews after the Captivity became extensively subservient to the Divine purposes, as depositaries and guardians of revealed truth, and witnesses in its favour among surrounding nations.

It is especially worthy of remark that to the period after the Captivity may probably be traced the establishment of the SYNAGOGUE, the services of which consisted in the reading and exposition of the inspired books, and in acts of prayer and praise, as distinct from, or rather supplementary to, the ritual worship of the Temple. "To the synagogues, properly so called, we cannot assign a higher antiquity than some period subsequent to the Babylonish Captivity: and this event sufficiently accounts for the rise of the institution. The exiles, 'by the waters of Babylon,' deprived of the Temple services, endeavoured to supply the omission by such religious exercises as still lay within their reach. They prayed with their face toward Jerusalem (Dan. vi. 10.); they came together, when opportunity offered, to hear at the mouth of a prophet words of consolation and instruction. More than once in the book of Ezekiel we find mention of such assemblies, presided over by the prophet himself, and consisting sometimes of the elders (Ezek. xiv. 1.; xx. 1.), and sometimes of people and elders together (Ezek. xxxiii. 31.). Restored to their native land, the Jews continued these weekly assemblies, the homilitic services of which would be more valued when the gift of prophecy was withdrawn. In the book of Nehemiah we have an account of a religious service, which presents a close resemblance to what afterwards became the stated worship of the synagogue: Ezra the scribe ascended a pulpit of wood, read portions of Scripture, which (since the ancient Hebrew was no longer understood by the people) were interpreted by persons appointed for the purpose, and the whole concluded with prayer and thanksgiving (Nehem. viii. 1—8.). The service on this occasion took place in the open

* The scribes, or men learned in the law, laid the foundation of Jewish theology and theological schools, in which the mind was employed upon the examination and classification of revealed truths. Afterwards (especially under the Ptolemies, in Egypt) Jewish theology was affected by an admixture of Platonic philosophy. At the same time there sprang up a reverence for tradition and for traditional doctrines and observances. The accumulated mass of tradition and philosophy became a fruitful source of error in doctrine, and of corruption in religious observances.

air. the first erection of buildings for the purpose, holding the weekly Sabbath assemblies, is probably to be ascribed to the extra-Palestine Jews, whose example, however, was speedily followed by their brethren in Judea; and synagogues so multiplied that in Jerusalem alone, in our Lord's time, there are said to have been, though we cannot but suspect that the number has been exaggerated, 480 of these structures. The remarkable dispersion of the Jews which took place after the Captivity, produced a corresponding diffusion of the mode of worship. . . . And thus in every considerable city of the Roman empire, Jews and Jewish synagogues were, at the time of Christ, found established. . . . Perhaps there is no circumstance in the history of the Jewish people more strongly indicative of a superintending Providence, more clearly intended to prepare the way for the Gospel, than the one before us. Christianity, instead of being, like Judaism, confined to a particular locality, was to embrace all within its pale; but if the Jews had not, in their dispersed state after the Captivity, formed themselves into synagogues, there would not have existed any religious centre to which the promulgation of the Gospel could have attached itself, as the apostles, in the exercise of their mission, traversed the world."*

---

The period which here lies before us, from B. C. 536 to about 400, is covered by an illustrious portion of Grecian history. Athens now rose into power, after the ascendency of Sparta. The expulsion of the Pisistratidæ from Athens took place B. C. 510, six years after the Dedication of the Temple. The date of the Ionian war was from B. C. 499 to 495. The first Persian war, which immediately followed, was ended by the celebrated victory of Miltiades at Marathon (B. C. 490), in the thirty-second year of the reign of Darius Hystaspis, the forty-seventh after the return of the Jews from Babylon, and the twenty-seventh after the dedication of the Temple. The invasion of Greece by Xerxes, terminated by the battles of Thermopylæ and Salamis, took place B. C. 480. When Ezra went to Jerusalem from Babylon (B. C. 458), Pericles was rising into power at Athens. The first year of the visit of Nehemiah (445) is the date of the revolt of Eubœa and Megara, and the beginning of the Thirty Years' Truce, just before Pericles assumed the chief management of affairs at Athens. The date of the Peloponnesian war (B. C. 431—404) brings us down to the end of the period of

* LITTON, Bampton Lectures, *The Mosaic Dispensation considered as introductory to Christianity*, Lect. vii.

the Old Testament history, after the second visit of Nehemiah, and to the time of Malachi, who is supposed to have prospered about B. C. 400.

Rome, during the same period, was rising in importance. The expulsion of Tarquin is usually dated B. C. 510 or 509. The arrival of Ezra in Palestine (B. C. 458) took place about forty years after the appointment of the first Dictator (B. C. 498), and seven years before that of the Decemviri (B. C. 451). And, at the close of this period, about the end of the Peloponnesian war (B. C. 404), the Romans were commencing the siege of Veii.

The great writers of antiquity, whose works have come down to us, flourished for the most part after the return of the Jews from Babylon. Homer, indeed, is supposed to have been contemporary with Solomon, or a little later (Clinton says, B. C. 962—927). Hesiod came after (B. C. 859—824, Clinton); *i. e.* in the reigns of Joash and Amaziah in Judah, and of Jehu, Jehoahaz, and Jehoash in Israel. Æsop is supposed to have flourished about the time of Zedekiah. Pythagoras in Greece, Zoroaster in Persia, and Confucius in China, flourished about B. C. 550; *i. e.* during the Captivity. Æschylus died B. C. 456; Pindar about B. C. 435, in the time of Ezra. Herodotus lived from B. C. 484 to 409 or later; Thucydides, Sophocles, and Euripides, flourished during the age of Pericles, and died towards the end of the Peloponnesian war, about the period of the close of Old Testament history. Socrates died B. C. 400; Xenophon 359; Plato 348; Aristotle 322; Demosthenes 320; Æschines 314; *i. e.* from Malachi to the early part of the period of the Ptolemies. The great Roman writers belong to a much later date, beginning with the age of Augustus.

### Elementary and General Questions.

857. When did the seventy years of the Babylonian Captivity begin and end?

858. State the substance of the decree of Cyrus, and of his other measures for the restoration of the Jews.

859. How many of the Jews returned to their native land under the provisions of this decree?

860. Whom did Cyrus appoint governor of Judea?

861. Who was high priest at this time?

862. When did the rebuilding of the Temple begin? Relate some circumstances by which this event was marked.

863. Who opposed the progress of this work, and with what result?

864. In what reign was the rebuilding of the Temple renewed? What additional work was at the same time undertaken?

865. By whom were the Jews encouraged in the execution of these works?

866. How did the Samaritans again interfere? and with what result?
867. When was the Temple finished?
868. What relation did Palestine now sustain towards the crown of Persia?
869. Relate the history of Esther.
870. Relate also the history of Haman and Mordecai.
871. Who was Ezra? What was the object of his mission to Jerusalem? By whom was he accompanied?
872. How did Ezra, on this occasion, manifest his confidence in God?
873. Relate the proceedings of Ezra on his arrival at Jerusalem.
874. How long after the restoration of the Temple did this take place?
875. Who was Nehemiah? What commission did he receive from Artaxerxes?
876. By whom was Nehemiah opposed? How did he accomplish his work?
877. Describe the labours of Nehemiah in co-operation with Ezra, for the reformation of religion, in Jerusalem.
878. What circumstances recalled Nehemiah to Jerusalem after his departure for Persia? What measures did he then adopt?
879. Who was the last of the Jewish prophets?

ADDITIONAL QUESTIONS.

880. By whom was Cyrus succeeded on the throne of Persia?
881. Who was the successor of Darius Hystaspis?
882. What name (probably) is given to him in Scripture?
883. Who succeeded Xerxes?
884. Who were the immediate successors of Artaxerxes Longimanus?
885. Mention the prophets who arose among the Jews after the return from the Babylonian Captivity; and state the substance of their prophecies.
886. What was, generally speaking, the state of religion among the Jews after the Captivity?
887. Describe the origin of the Jewish synagogue.
888. How did the establishment of the synagogue prepare the way for the early propagation of the Gospel?
889. Give a general view of the contemporaneous events in Grecian and Roman history, from the end of the Babylonian Captivity to the end of the Old Testament history.
890. Compare the dates of some of the great writers of antiquity with the dates of Scripture history.
891. Date the following events:—Decree of Cyrus for the return of the Jews; — death of Cyrus and accession of Cambyses; — usurpation of Smerdis; — accession of Darius Hystaspis; — dedication of the second Temple; — death of Darius Hystaspis, and accession of Xerxes; — death of Xerxes, and accession of Artaxerxes Longimanus; — mission of Ezra to Jerusalem; — mission of Nehemiah; — the reign of Darius Nothus.
892. Give the meanings of—Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi.

# CHAPTER XLII.

## Interval between the Histories of the Old Testament and the New.

(Book of the Maccabees; Josephus; Greek and Roman Authors.)

Under the dominion of Persia, the Jews of Palestine were ruled at first by their own native governors, subordinate to the satrap, or governor-general, of Syria; but, after the death of Nehemiah, the annexation of Palestine to Syria was more complete, its civil government being more immediately in the hands of the governor of that country. Henceforward no more governors of Palestine were appointed; but the Syrian satrap appears to have employed the Jewish high priests as his delegates in the administration of civil affairs. This combination of temporal and spiritual jurisdiction led to many evils; especially as the nomination of the high-priesthood itself was now claimed by the governor of Syria. On the death of the high priest Joiada (B. C. 397), Jonathan I. succeeded him; but Joshua, the brother of Jonathan, having been appointed by Bajoses, governor of Syria, demanded the office. A conflict took place between the two brothers, during which Joshua was slain in the inner court of the Temple; an event which brought Bajoses to Jerusalem, who, having sternly rebuked the disorders which had arisen, imposed a tax upon the lambs offered in sacrifice, which the Jews continued to pay until after the death of Artaxerxes.

Jonathan I. was succeeded in the high priesthood by his son Jaddua (B. C. 350), who zealously upheld the Mosaic institutions as restored under the reformations of Ezra and Nehemiah. He expelled his brother Manasseh, for the legal offence of having married a heathen, the daughter of Sanballat, governor of Samaria*; who hereupon (about B. C. 332) obtained from the king of Persia (Darius Codomanus) permission to erect a temple on Mount Gerizim, of which Manasseh became high priest. (See Luke ix. 51—56.; John iv. 9—29.; viii. 48.).

The Persian yoke was by no means oppressive to the Jews; and, generally speaking, the country enjoyed protection and tranquillity under its new masters. This state of things continued until the victory obtained over Darius by Alexander the Great (B. C. 330), and the consequent establishment of the

* This account rests on the authority of Josephus, *Antiq.* xi. 7. 2.

Macedonian empire in the east. The conqueror treated the Jews with leniency, notwithstanding some acts of hostility which they had committed against him; having been conciliated, it is said, by the appearance of a solemn procession which advanced to meet him on his approach to Jerusalem, headed by Jaddua, the high priest, in whom Alexander declared that he recognised a figure that had appeared to him in a vision before he left Macedonia, foretelling the success of his expedition. (See Dan. ii. 39; viii. 2, 5; vii. 20, 21; x. 20; xi. 2—4.) At all events, the conqueror received the Jews into his new empire on favourable terms, granting them especially the preservation of their national laws and religious institutions; and he afterwards bestowed privileges of the highest order on large numbers of Jews who settled themselves in his newly built capital, Alexandria. At the same time the Macedonian monarch displayed some severity towards the Samaritans. He took possession of Samaria itself; and, having driven out the inhabitants, left it in the occupation of Macedonians; whereupon the refugees retired to Shechem (Sychar). Jaddua was succeeded in the high priesthood of the Jews by Onias I. B. C. 324.

Upon the dissolution of the short-lived Macedonian empire, which was divided among Alexander's generals (B. C. 322), Palestine found itself in an uneasy position between the two new kingdoms of Syria and Egypt. At first it was attached as a province to Syria, under Laomedon; but soon after, on occasion of the overthrow of Laomedon by Ptolemy Lagi (Soter) king of Egypt, and the subsequent capture of Jerusalem* by the conqueror, the country was annexed as a province to Egypt. Many Jews were now transported to Egypt, where they were settled probably in the same region as that which was occupied by their ancestors in the time of the patriarchs (Goshen); in addition to those who had formerly migrated to that country under the protection of Alexander. Some were established as colonists in Lybia and Cyrene; while others took up their residence at Alexandria, which city was soon largely inhabited by Jews.

Except during a brief interval, after a defeat of Ptolemy Lagi by Antigonus, the Jews continued many years subject to Egypt under the Ptolemies (Ptolemy Lagi, B. C. 323—283; Ptolemy Philadelphus, B. C. 283—247; Ptolemy Euergetes I., B. C. 247—222; Ptolemy Philopater, B. C. 222—205; Ptolemy

* Agathacides (ap. Joseph. *Cont. Ap.* i. 22) speaks of the Jewish observance of the Sabbath as having given occasion to the capture of Jerusalem by Ptolemy Lagi.

Epiphanes, B. C. 205—182). For the most part they were in high favour with these sovereigns, and received from them many privileges. Under the patronage of Ptolemy Philadelphus, Alexandria produced the Greek* version of the Hebrew Scriptures, which, from a tradition that seventy persons were engaged in the work of translation, is commonly called the Septuagint. At length, in the reign of Ptolemy Epiphanes, Antiochus III. (the Great), king of Syria, succeeded in detaching Palestine and other provinces from the crown of Egypt. This took place after the Jews had been under the Egyptian sway, with slight interruptions, during nearly a century.†

Under Antiochus, and his successor Seleucus Philopater, the Jews continued to retain their former privileges, including the free exercise of their religion; but, upon the accession of Antiochus Epiphanes to the crown of Syria (B. C. 175), they became involved in serious troubles. Dissensions had for some time past existed among the Jews, arising from the growing influence of a Hellenising party, *i. e.* a party disposed to conform to Grecian idolatry, which found its adherents especially among the upper classes. And, at length, a conflict having taken place between Jason and Menelaus, to whom Antiochus had sold and resold the office of high priest, the Syrian king, choosing to regard Jerusalem as in a state of revolt, advanced against it with his troops, and filled the place for a season with pillage and slaughter (B. C. 172). Antiochus himself entered the Temple, which he first plundered and afterwards desecrated by offering swine in sacrifice. These violent proceedings were followed by a proclamation establishing the observance of Grecian idolatry in Palestine, and forbidding the worship of Jehovah, under penalty of death, a penalty which was often inflicted by the Syrian troops ‡ upon those faithful servants of the Lord who conscientiously refused compliance with the heathen mandate. The Temple at Jerusalem was now dedicated to Jupiter Olympius (B. C. 167); and that on Mount Gerizim to Jupiter Xenius.

Some of the Jews apostatised; but others, indignant at the recent consummation of their wrongs, broke out into revolt, under the leadership of the priest Mattathias, of the family of

* In consequence of the conquests of Alexander and his successors, Greek had now become the almost universal language of educated persons throughout the civilised world.

† Ninety-eight years. Palestine was reunited to Egypt in 198; but was restored to Syria in 176.

‡ Compare the massacre of French Protestants by the dragoons of Louis XIV.

the Asmonæans, who were descended from Phinehas, the son of Eleazar. Mattathias gathered around him a number of adherents who boldly resisted the tyrannical power of Syria, and punished the idolatrous compliances of many apostatising Jews. At his death he left the command of the patriotic forces to his son Judas, commonly surnamed Maccabæus, a name said to have been derived from the motto which he bore on his standard, consisting of the first letters of the Hebrew words (Exod. xv. 11) denoting, *Who is like unto thee among the gods, O Lord?* or else from a single word signifying a *hammer* or *mallet*, applied as an epithet to Judas, to denote his prowess. Hence Judas and his descendants are called *Maccabees;* while they are denominated *Asmonæans* from Asmonæus, the great grandfather of Mattathias. Under the command of the valiant and skilful Judas, who succeeded Mattathias (B.C. 166), the Jews successfully carried on a war of independence against Antiochus, and defeated several of his generals at the head of large armies, with a force greatly inferior in numbers. As a result of these victories, Judas obtained possession of Jerusalem, where he purified the Temple and restored Divine worship; an event which the Jews afterwards commemorated by an annual festival (see John, x. 22). Antiochus died (B.C. 164) in a fit of rage, and smitten, as he himself said, by the hand of God, in punishment for the impieties and cruelties which he had committed in Judea. After his death, Judas persevered in his successes and became governor of Judea (B.C. 163); in which independent position he continued to resist all the forces of Syria, together with the treachery of apostate and disaffected Jews. Judas was slain in battle (B.C. 161); and the work of liberation was completed by his brothers Jonathan and Simon. Peace with Syria was concluded by Jonathan (B.C. 156); who afterwards combined in his own person the office of High Priest with that of chief civil governor (or subordinate prince), of the Jews (B.C. 153), leaving his successor in possession of his twofold dignity. Jonathan, having been treacherously put to death, was succeeded by his elder brother Simon (B.C. 143), who was constituted Ethnarch (or independent prince) and High Priest of the Jews by Demetrius Nicator; and from this time the country, under the Asmonæan priest-princes, was free from the Syrian yoke. The faith and heroism of the Maccabees had been the means of carrying forward the great work which had been begun by the Captivity; and the Jews now did more than ever towards the fulfilment of their mission, subsisting as an independent people, and bearing witness to the unity of the true God, in face of the surrounding nations, among whom many of them

were everywhere dwelling. And it remained only for a better dispensation than that of Moses to bring to light a truth, founded indeed on monotheism, but of a still higher order, and more completely adapted to enlighten and to bless the world.

John, surnamed Hyrcanus, the son of Simon (B.C. 135—108), enlarged the boundaries of his principality by the conquest of Samaria and Idumæa, destroying the Samaritan Temple on Mount Gerizim (B.C. 130), and constraining the Idumæans to adopt the customs and worship of the Jews; but afterwards he became the means of fermenting those internal dissensions which issued in the subjugation of Judea by the Romans. The Asmonæans were now no longer satisfied with the rank of ethnarch; and Aristobulus, the son of John Hyrcanus, assumed the title of king (B.C. 107). He was succeeded on the throne by his brother Alexander Jannæus (B.C. 105); who enlarged his dominions by conquest over the Philistines, Moabites, Ammonites, Gileadites, and part of Arabia Petræa,—but disgraced his reign by acts of cruelty, and hastened his own death by habits of debauchery and indolence. Alexander Jannæus was succeeded on the throne by his queen Alexandra (B.C. 79); soon after whose death (B.C. 70), the succession was violently contested in favour of each of her two sons, Hyrcanus and Aristobulus. In the course of this rivalry, the two brothers appealed to the Roman general Pompey, who took occasion from this appeal to march against Jerusalem, which he captured, with great slaughter (B.C. 63), after a resolute siege.* Pompey entered the Temple, but abstained from plundering it; he destroyed the fortifications of Jerusalem, and reduced the country to the condition of a Roman province annexed to Syria. Some years afterwards, Crassus, governor of Syria, carried off the treasures of the Temple (B.C. 54). An alliance with the Romans had been formed by Judas Maccabæus, and maintained by his successors, not without considerable cost; and it probably would have been impossible, under any circumstances, long to preserve Palestine in a state of independence of the great western power; but the catastrophe was hastened by the vices of the Jews, and especially by the opposition of the two rival sects of the Pharisees and Sadducees, who respectively ranged themselves on the several sides of the two claimants of the crown.

Here it is needful to observe that, after the Captivity, there sprang up among the Jews three large sects, or philosophico-

* The capture of Jerusalem by Pompey is mentioned by Cicero, Pro Flacco, c. 28; Strabo, xvi. 2; Tacitus, Hist. v. 9; Florus, iii. 9; Ammianus Marcellinus, 14. Dio Cassius affirms that this capture was occasioned by the Jewish observance of the Sabbath; xxxvi. 15—17; 49, 23.

religious schools,—the *Pharisees* (who have been briefly described as Jewish Stoics), the *Sadducees* (Jewish Epicureans), and the *Essenes* (Jewish Pythagoreans; ascetics). The Pharisees were so called as being *separate*, i. e. claiming to be peculiarly holy and devout,—or as being *expounders*, sc. of the sacred books. They were distinguished by their high esteem of tradition, and their scrupulous adherence to all prescribed rites and ceremonies,—an adherence which they superstitiously substituted for the due observance of more weighty moral obligations, and for the cultivation of spiritual and practical piety. The Sadducees, who derived their appellation most probably from a Hebrew word signifying *just or righteous* (not, as the Talmud says, from a teacher named Zadok), rejected tradition, and proposed to adhere only to the fundamentals of the Mosaic religion; which, however, they diluted, or explained away, by their philosophic speculations and lax principles of morality. The Essenes made little account of doctrines and of ceremonies, as upheld either by the Pharisees or by the Sadducees; and devoted themselves to a contemplative life, and to the practice of ascetic observances.*

* For a full account of these sects, see Horne's *Introduction to the Holy Scriptures*, vol. iii. chap. vi. sect. ii. § 1. "We may notice in Judæa," says Dr. Angus, in his *Bible Hand-book*, "the direction which the mind of man everywhere takes as true religion decays. There was first the traditional tendency, under whose influence foreign human elements were mingled with the Divine. Forms which compressed and destroyed the substance of piety were substituted for such as grew out of it; the law was made void through traditions. In the place of the real essence there came the dead ceremonial. This was *Pharisaism*, or legal Judaism. But extremes confirm one another. The foreign additions introduced by one sect were disowned by others; and with the rejection of the additions came the rejection of much that was true. Hence arose *Sadduceism* or rationalistic Judaism, ending often in infidelity. In time, it was earlier than Pharisaism; but it never flourished till that system became prevalent. Neither error met the wants of men of warmer devotional feeling. The Pharisees believed too much, the Sadducees too little. Both failed, in the opinion of this third sect, to see the import of Scripture, which is not on the surface, but beneath, and must be reached by profound meditation and allegorical interpretations. Hence arose the *Essenes*, the representatives of the monasticism of all ages. How easy to avoid the errors of others, and yet have errors no less fatal of our own! It is worthy of remark that the three Grecian sects,—the Stoics, the Epicureans, and the Pythagoreans,—did not differ widely from these Jewish sects. Sir John Malcolm has also shown that the three chief Mohammedan sects fell into the same errors. The Sunis are the traditionists; the Sheas adhere to the Koran; and the Sufis sought their religion in what Mohammed called internal Divine sensation (History of Persia, ch. xxii.).—Later than the time of our Lord, these sects were known by different names. The Pharisees were called

Pompey, having thus put an end to the Asmonæan dynasty, left Hyrcanus in possession of the high priesthood, and carried away Aristobulus to Rome. During this high priesthood, Antipater, a powerful Idumæan, received from Julius Cæsar an appointment as ruler of Judea, nominally under Hyrcanus, but really in immediate dependence on the Roman dictator (B.C. 47): his sons, Phasael and Herod, were afterwards raised by Mark Antony to the dignity of tetrarchs: and, eventually, after the death of Phasael, Herod was made king (B.C. 40). The new sovereign, thus nominated by the Romans, and supported by their power, was long engaged in a conflict with Antigonus, son of Aristobulus, who laid claim to the crown; but, after the capture of Jerusalem by Herod, assisted by the Romans under Sosius, the president of Syria (B. C. 37), this rival was at length subdued, made prisoner, and put to death. Herod had previously married Mariamne, granddaughter of Hyrcanus, with the view of strengthening his influence among the Jews by this alliance with the representative of the Asmonæan family. It was this Herod, commonly called the Great, who, probably with a view to conciliate the Jews, who had become extensively disaffected on account of his patronage of heathen customs and idolatrous worship, rebuilt the Temple on a scale of great magnificence. And during this reign our SAVIOUR was born; in connection with which great event Herod manifested his cruelty by the massacre of the infants at Bethlehem, hoping to destroy among them the babe, whose nature and mission he little knew, but who had become an object of his jealousy by having been publicly spoken of as the new-born king. The cruelty of Herod had been already dis-

successively Rabbinists (disciples, that is, of the rabbis, or great teachers); Cabalists (*i. e.* traditionists); and Talmudists. Those who held the doctrine of the Sadducees on the supremacy of the literal text of the Pentateuch, though not holding their other errors, were called Karaites, or Scripturists. The Essenes also are known in history as Therapeutæ (*i. e.* soul physicians); though some think that this name was given to a distinct, but similar, sect. (Burton's Bampton Lectures, Note 32; and Neander's Church History, 1.) It is instructive to observe that, while the Pharisees used traditions for the discovery of truth, the Sadducees used rationalistic logic for the same purpose, as did the schoolmen in later times; and that these sects owed their origin to the tendencies of human nature, and the decay of spiritual religion." How obvious, in this case, as in many others, is the application of those words, "you all are right, and all are wrong." Each party was, to a certain extent, right in adhering to its own system, but wrong in entirely rejecting the others; right in attaching importance to religious truth or sentiment, but wrong in the undervaluation, or want, of practical piety.

played in the murder of the aged Hyrcanus, of his grandson, brother of his own wife Mariamne,—of Mariamne herself,—and even of his own three sons by her, on account of their Asmonæan descent. Herod died of a loathsome and torturing disease, after a reign of 37 years (B.C. 4). He left, as his successor in Judea, Samaria, and Idumæa, his son Archelaus; making his other sons, Herod Antipas and Herod Philip, tetrarchs,—the former of Galilee and Peræa, the latter of Trachonitis, Gaulanitis, Batanea, and Paneas. After a turbulent reign of about nine years, distinguished by insurrections and disturbances arising chiefly from his own misgovernment, Archelaus was deposed by Augustus, and banished to Vienne in Gaul; and Judea became a Roman province, under the government of procurators, who resided at Cæsarea, a town which had been built by Herod the Great; Herod Antipas and Philip being still permitted to retain their respective tetrarchies. Thus, at the time of our Saviour's ministry, death, and resurrection, the sceptre had departed from Judah (Gen. xlix. 10); while, even at the time of his birth, it was in the hands of an Idumæan, having long since departed from the house of David.

---

The interval which elapsed between the histories of the Old Testament and the New (about B.C. 400 to the year A.D.) is marked in general history by—the Decline of the Persian Empire, which terminated in 332,—the Rise and Progress of the Empire of Alexander the Great (334—323),—and, after the dismemberment of that empire, the eras of the Ptolemies in Egypt, the Seleucidæ in Syria, and of other generals of Alexander in different parts of the world,—which at length were absorbed in the Roman Empire.

In Greece, after the Peloponnesian war, the power of Athens declined; the peace of Antalcidas (B.C. 387) led to the predominance of Sparta; the battle of Leuctra (B.C. 371) gave the superiority to Thebes; which lasted until the battle of Mantinea and death of Epaminondas, B.C. 362. Then came the rise of Macedonian power under Philip, and the establishment of the Empire under Alexander the Great after the destruction of Thebes B.C. 335, three years before the date assigned to the building of the Samaritan Temple on Mount Gerizim.

Rome, during the same period, rose to the possession of universal dominion. The date of the first Punic war was 264—241, while Palestine was suffering from the wars between

Egypt and Syria; the second Punic war, 218—201, while Palestine was under Antiochus I.; the third, 149—146, terminating in the fall of Carthage (146) during the period of the Maccabees.

About the same time, the Romans were engaged in wars with Macedonia, the fourth of which (149, 148) terminated in the conquest of that country; leaving the rising State master of Greece, Macedon, Epirus, and Thrace, soon to be followed by further successes. Then came a period of internal dissensions under the Gracchi (133—121), during the time of John Hyrcanus; and the civil war of Marius and Sylla (88—82), in the reign of Alexander Jannæus. The first Triumvirate (of Cæsar, Pompey, and Crassus) was formed B.C. 60, after Pompey had reduced Syria to the form of a Roman province (65). The war between Cæsar and Pompey began in 49, and ended with the battle of Pharsalia (48), when Cæsar became Dictator, who in the following year (47) appointed Antipater ruler over the Jews. Cæsar was assassinated in 44, and the following year witnessed the second Triumvirate (of Antony, Octavianus, and Lepidus). The defeat of Antony at Actium, leaving Octavianus master, took place B.C. 31. The victor (who immediately confirmed Herod the Great in his kingdom) soon after became EMPEROR, under the name of Augustus, B.C. 27, and retained the dignity until his death A.D. 14.

### ELEMENTARY AND GENERAL QUESTIONS.

893. How were the Jews governed, at first, under the dominion of Persia?
894. What change afterwards took place, and when?
895. By whom was Joida succeeded as high priest?
896. What circumstances attended the successes of Jonathan I.?
897. Who was the successor of Jonathan I.?
898. What gave occasion to the erection of the Temple on Mount Gerizim?
899. What treatment did the Jews experience during their subjection to Persia?
900. What was the position of Judea after the fall of the Persian empire?
901. Describe the visit of Alexander the Great to Jerusalem.
902. Under what power did Judea fall after the dissolution of the Macedonian empire?
903. When was the Septuagint translation of the Old Testament made? Why is it so called?
904. By whom was Palestine detached from Egypt and annexed to Syria?
905. Describe the troubles which occurred in Judea under Antiochus Epiphanes.

906. Who was Mattathias? Relate his patriotic efforts, and their results.
907. Who succeeded Mattathias in command of the Jews, during their war of independence?
908. Why are Judas and his descendants called Maccabees? Why Asmonæans?
909. Relate the success and exploits of Judas Maccabæus.
910. What circumstances attended the death of Antiochus Epiphanes?
911. By whom was Judas succeeded in his command and career of victory?
912. What position was assumed by Jonathan after the conclusion of peace with Syria?
913. What title was given to Simon by Demetrius Nicator?
914. What was, thenceforward, the position of Palestine with regard to Syria?
915. Relate the achievements of John Hyrcanus, son and successor of Simon.
916. What mischievous line of internal policy did he adopt?
917. What title was assumed by his son Aristobulus?
918. By whom was Aristobulus succeeded?
919. By what events was the reign of Alexander Jannæus distinguished? What was his personal character?
920. By whom was Alexander Jannæus succeeded?
921. Who were the two sons of Alexandra? To whom did they appeal concerning the succession, and with what result?
922. By whom was the Temple afterwards plundered?
923. Who was Antipater? What position did he occupy with regard to the high priest Hyrcanus?
924. Who were the sons of Antipater? Which of them became king of Judea?
925. Who was the rival of Herod? By whom was Herod assisted, and with what result?
926. Who was the last member of the Asmonæan family?
927. Whom did Herod the Great marry, and with what political design?
928. What large national work did Herod accomplish?
929. What was the character of Herod the Great? Detail some of his cruelties.
930. How, and among whom, were the dominions of Herod the Great divided?
931. By whom was Archelaus deposed? And what was the subsequent political condition of Judea?
932. At the time of our Saviour's birth, under what government were Judea, Galilee, and Peræa, — Trachonitis, Gaulanitis, Batanea, and Paneas?

ADDITIONAL QUESTIONS.

933. What circumstances contributed to the subjection of Judea by the Romans?
934. Give some account of the Pharisees, — Sadducees, — and Essenes.
935. Date—the death of the high priest Joiada, and succession of Jonathan I.; — death of Jonathan I., and succession of Jaddua; — erection of the Temple on Mount Gerizim; — conquest of Darius by Alexander, and establishment of the Macedonian empire; — death of Jaddua, and succession of Onias I.; — the reigns of the Ptolemies in Egypt; —detachment of Palestine from Egypt and its annexation to Syria, by Antiochus III.;

— the accession of Antiochus Epiphanes;—capture of Jerusalem by Antiochus Epiphanes;— desecration of the Temple under Antiochus Epiphanes;— death of Mattathias and accession of Judas Maccabæus;— death of Antiochus Epiphanes;— death of Judas Maccabæus, and accession of Jonathan;— peace with Syria;— murder of Jonathan, and accession of Simon;— death of Simon, and accession of John Hyrcanus;— death of John Hyrcanus, and accession of Aristobulus;— death of Aristobulus, and accession of Alexander Jannæus;— death of Alexander Jannæus, and accession of Alexandra;— death of Alexandra;— capture of Jerusalem by Pompey; plunder of the Temple by Crassus;— appointment of Antipater as ruler of Judea;— capture of Jerusalem by Herod (the Great);— rebuilding of the Temple;— death of Herod the Great.

936. Give a general view of common history, as contemporaneous with the events which occurred in Judea during the interval between the histories of the Old Testament and the New.

---

## CHAPTER XLIII.

### The Birth and early Life of Jesus Christ.

(Matt. i. ii.; Luke, i. ii.)

The Divine preparations for the coming of the Messiah were now complete, and the time of His appearance had arrived.*

* "Why more than 4000 years were permitted to elapse between the first intimation to fallen man of a future Saviour, and the actual fulfilment of the promise, must ever remain a mystery unfathomable by human reason. Meanwhile, we may be sure that the advent of the Messiah was delayed no longer than was necessary; and one at least of the reasons of the delay we may surmise to have been, the necessity of a previous process of preparation, to fit the world for the reception of the Gospel. Though we have no reason to suppose that the full effects of the Fall were at first manifest, the sacred history as well as uninspired traditions lead us to suppose that the seed of evil gradually developed itself; yet, once commenced, the descent was rapid, and the wickedness of man became so great that it needed a universal and sweeping destruction to purge the earth. Restored in the person of Noah and his family, and placed under a covenant of natural mercies, the human race again commenced its downward course; the knowledge of the true God became lost, or obscured by the adjuncts of superstition; and, no standard of right and wrong presenting itself, save the imperfect work of the law written on the natural heart, men became not only fearfully depraved, but, with few exceptions, unconscious of their fallen state, and therefore indifferent to the means of recovery from it. Had the Saviour appeared in the world at this stage of its moral progress, He would have found it unprepared for the recep-

These preparations consisted chiefly in the course of events which befel the chosen people from the calling of Abraham down to the subjugation of Judea by the Romans, and likewise, more or less, in the civil, intellectual, and moral progress of the world at large, under the immediate direction, or the overruling providence, of Almighty God.

We have already seen that God made a revelation of Him-

tion of the truths which centre in His person and work. Hence the course pursued by the Divine wisdom was to lead our race through a gradual course of preparatory training, by means of which the most influential portions of it, at least, might be fitted to embrace the Gospel, whenever it should please its Divine Author to propound it to their acceptance.

"As regards the heathen world, this process of preparation was merely negative. The heathens were left to themselves, in order that, by actual experience, they might become convinced of man's inability to restore the interrupted fellowship between himself and God. A conviction of human weakness, and of the folly of the popular systems of idolatry, together with a general craving amongst earnest inquirers for some unquestionably Divine revelation to remove the obscurity which hung over their present condition and future prospects; this was the amount of illumination, if it may be so called, vouchsafed to the pagan world. Enlightened heathens, at the first advent of Christ, were prepared to receive Christianity, simply because every school of philosophy and every mythical system had confessed its insufficiency to meet the spiritual wants of man. But it is obvious that something more than this was necessary to secure a footing for the Gospel, whenever it should be promulgated. There needed to exist somewhere a positive groundwork of religious knowledge, with which Christianity might connect itself; an outline of which Christianity should be the filling up. Especially was it desirable that such a foundation and such an outline should exist in the particular locality in which the promised Saviour was to be born, and where His earthly pilgrimage was to run its course: such a favoured spot would form a centre, whence the rays of Divine light might be disseminated throughout the world. This special and positive preparation for the Gospel was effected by an immediate exercise of Divine power. One people, while yet in the loins of its progenitor Abraham, was selected to be the repository of such revelations concerning Himself and His designs as it should please God to communicate; and, at a period when probably idolatry was universal, this progenitor of the chosen people was separated from his country and kindred, and, with his posterity, made the subject of a special covenant. In due time, when the descendants of the Patriarch had become sufficiently numerous to form a nation, they were led forth from their place of temporary sojourn, and put in possession of the land promised to their fathers; receiving, at the same time, through the mediation of Moses, that code of law, civil, moral, and ceremonial, under which they continued to exist until the destruction of the Temple. It was amongst this people, placed thus under a peculiar economy, that Christ, when he came, was to find existing such a measure of religious knowledge, and such elements of religious feeling, as should make the transition from Judaism to Christianity easy and natural."— LITTON, *Bampton Lectures*, Lect. 1.

self and His will to the Jews, including a special promulgation of the moral law, expounded and enforced by the prophets; while at the same time He imposed on them the observance of a ceremonial institute which served partly to maintain them, as depositaries and guardians of Divine truth, in a state of separation from the heathen,—partly to produce in them an especial desire for a system of more pure and spiritual worship,—and partly also to foreshadow the person, offices, and work of the Redeemer, who was about to take His human nature from their race. At the same time, prophets concurred in keeping up the expectation of the Redeemer's advent, and in designating his personality and sphere of action. By the discipline of the Babylonian exile, followed by the zeal and successes of the Maccabees, and aided, no doubt, by the moral effect of heathen persecution, especially under Antiochus Epiphanes, the Jews had become firmly established in monotheistic principles, or the recognition of the one true God; and by their dispersion they were made to bear witness to this truth among all nations of the earth, which were now politically united under the Roman sceptre, and had attained a high degree of intellectual refinement and power, chiefly by means of the language and literature of Greece. The Greek language was also made directly subservient to the Divine purpose as the appropriate and appointed vehicle of revealed truth in the inspired writings of the New Testament.

The dispersion of the Jews, which had been effected partly by the Babylonian exile, and partly by more or less voluntary settlements in Egypt and elsewhere, contributed to the propagation of the Gospel in more ways than one. The residence of the descendants of Abraham in all parts of the known world, together with the existence of a Greek version of the Old Testament Scriptures, had the effect of extensively producing at least some measure of acquaintance with the Divine procedure under the ancient dispensation, and of disseminating in the West that expectation of a coming Deliverer which had already become prevalent throughout the East. Besides this, the early spread of Christianity was assisted by the presence of many Jews from different countries at Jerusalem when the great events of the Gospel dispensation took place; and also by the circumstance that a footing was almost everywhere prepared for the Apostles when they should go forth to proclaim the doctrine of Christ. Wherever these heaven-sent messengers arrived, whether in Asia or in Europe, they found some of their own countrymen established as settlers among the inhabitants of the place; and they found also synagogues

in which they could immediately declare their mission among their assembled brethren. If any of the Jews believed, disciples were at once gained, who, as new teachers and co-operators, were in a position to render services of peculiar value in each locality: and when, as usually happened, the Jews rejected the Gospel, and even proceeded to persecute the Apostles, this very circumstance was made useful, in giving, at least, notoriety to the presence of the Apostles, and in exciting inquiry concernin the substance of their preaching. At the same time, the Jews were, for the most part, restrained from proceeding to extremities against the liberty and lives of the Apostles by the ever-present and overshadowing power of Rome.

There are, indeed, several reasons why we must not fail to recognise, in the vast dominion of Rome, a great providential preparation and prearrangement for the publication of the Gospel. It was a great point that, by this means, there existed the utmost facility of intercourse between all parts of the known world. And especially, it was of the utmost importance that, whatever might be the animosity and malice of the Jews in their opposition to the Gospel, there was always at hand a sufficient power, indifferent to the matter of dispute, but intent on the preservation of the public peace, and therefore able and ready to preserve the Apostles and others from the infliction of overwhelming injury. And it is worthy of remark that this means of protection was extensively employed by the great Head of the Church for the security of his people. When a miracle was needed for this purpose, it was wrought; but, for the most part, the instrument employed was the authority of the Roman magistrate, supported by the Roman arms. Just as Egypt gave shelter to the patriarchs, and became the cradle of the Israelites as a nation, so Rome, with its protecting power, and its appliances of civilisation, afforded security, and opportunity of development, to the infant Church of Christ. And it is also worthy of remark that, as Egypt, after having unconsciously accomplished the design of the Most High by furnishing a home to the nascent people, proceeded to oppress them, so also Rome, having undesignedly fostered the early Church, eventually became its persecutor, first by worldly opposition, under the Emperors, and afterwards by ecclesiastical or spiritual oppression, under the Papacy. In both cases, the act of persecution effected a work of purification and of disentanglement, again subservient to the ultimate designs of the Almighty Sovereign and Redeemer of His people. Even so far as the agency of

Rome may appear to have been at first hostile to the Church,—as in the crucifixion of our Saviour under Pontius Pilate,—that power was really made subservient to Him who had signified what death he should die; while there can be little doubt that the political circumstances of Palestine, involving a separate jurisdiction of Judea and Galilee, contributed to form an earthly safeguard for our Saviour, during the appointed period of His life and ministry, by providing Galilee as a safe retreat from the malice and machinations of the Jews.

At the same time, the superstitions and philosophies of the heathen world had become effete; idolatry had passed into its last stage of absurdity by the deification of the living emperors of Rome; and there was a general desire and inquiry after something better,—some revelation of truth, to take the place of convicted falsehood,—some manifestation of "the unknown God," to displace the vanity and delusion of idols,—something (although none knew what) to make all mankind eminently good and happy; and for this they had learnt, imperfectly and vaguely, to be looking to the East.* The Jewish religion also had reached a point of development, beyond which, in its contact with human infirmity and sin, it appears that it was not adapted to advance. Burdened with a load of tradition, and corrupted by the admixture of mere theological learning and of philosophic speculation, it was of itself powerless for the accomplishment of further good, and was valuable only as preparatory to a higher dispensation, which its existing weakness and deficiencies had taught its own best disciples to desire. And to this it may be added that the oppressions under which the great body of the Jews were suffering,—partly civil, at the hands of their Roman masters, who made all their provincials pay dearly for the benefits of a strong government,—and partly ecclesiastical, from the Jewish hierarchy, and the leaders of religious sects and parties,—must have contributed to awaken in their minds at least some indefinite longing for the prevalence of liberty, peace, and truth.

And now the time had come, not only for the universal extension of the revelation already made to the Jews, but for a further and more perfect dispensation, for which the Mosaic economy had been designed to prepare the way. The eternal God was now about, not only to make Himself known to mankind, but to dwell among them in the person of the Incarnate Son; and not only to declare to them His power and wisdom as the Creator, and His authority as their moral governor, but

* Suetonius, *Vespasian*, 4; Virg. *Eclog.* 4.

also to display His love by the accomplishment and proclamation of Redemption from sin, misery, and death, in a way which none but Incarnate Deity could accomplish. The Jewish dispensation, which had been, to a great extent, a shadow of good things to come, was now to give way to the substance. That system had included all that was true in natural religion, with the important addition of pointing out, at least in principle, by type and shadow, the right method of reconciliation, as a gift and appointment made by God, not as a purchase emanating from the will and purpose of man. The Christian religion, proceeding still further, took up into itself, or embodied, all that was true and permanent in the earlier dispensations; and was enriched, not only with further revelations, but also, and chiefly, with the all-important addition of that great fact so long prefigured and foretold,—the redeeming work of Christ, and the life-giving Mission of the Holy Spirit, for the equal benefit of the whole human race, as one spiritual body, one Universal Church.

Among other predictions concerning the coming Messiah, it had been repeatedly and emphatically foretold that He should spring from the royal house of David. And accordingly the eternal Son of God, having taken our nature upon him in an extraordinary and miraculous manner, was born of a virgin named Mary, who, although at that time living in obscure poverty, was lineally decended from the Jewish monarch. Mary had been betrothed, or promised in marriage, to a member of the same tribe, named Joseph; but, before they were married, it was announced to Mary by an angel that she should give birth to the Son of the Highest, to be called Jesus, because he should save his people from their sins; and this message was confirmed by another Divine communication made to Joseph in a dream, in which he was commanded not to be afraid to take unto him Mary his wife.

It may be here remarked that the genealogy recorded by St. Matthew is considered on good grounds to be that of Joseph, and so, legally, that of Jesus; while that of St. Luke is the genealogy of Mary, and so the natural or real pedigree of Jesus. It is also worthy of observation that St. Mark commences his Gospel with the beginning of our Saviour's public ministry. St. Matthew traces up his (human) genealogy to Abraham,— St. Luke carries up the same genealogy to Adam,— and St. John declares that (as to his higher nature) he was "in the beginning with God, and was God." The first three Gospels contain chiefly, although not exclusively, a simple statement of the facts and events of our Saviour's life, together with a plain account of his shorter sayings, his parables, and his direct addresses to

the people concerning practical points of duty; while St. John relates more at length his discourses in controversy with the Jews, and his higher teaching to his disciples, relating to his own Divine nature and mission, and the spiritual relations of God and man. The former present us with three independent narratives, for the most part parallel with each other, whence they are sometimes called synoptical; but St. John writes in the tone of an Apostle rather than in the style of a biographer. The three synoptical Gospels relate chiefly the events of our Lord's mission in Galilee, down to the period of his last visit to Jerusalem; whereas St. John records chiefly his works and discourses at Jerusalem, on occasion of his successive visits to that place. The order of events is not strictly or professedly chronological in either of the Gospels; it seems to have least of this character in St. Matthew, most in St. Luke. St. Matthew appears to have written chiefly for Jews, St. Mark for Gentiles, St. Luke for both Jews and Gentiles, St. John for Christian readers; the special design of the latter having been, probably, to combat speculative or doctrinal errors which had sprung up, and to declare those great spiritual truths which these errors either counterfeited or opposed.

Mary and Joseph resided in Galilee; but, when the time of our Saviour's birth drew near, they were summoned to Bethlehem, a village, or small town, south of Jerusalem, the original seat of the tribe of David, in order to the enrolment of Joseph under a census, most probably of Palestine, if not of the Roman empire, which (although not fully carried out until ten years afterwards, when Cyrenius was governor of Syria) was at this time decreed by the emperor Augustus, and appears to have been effected in some of its initiatory processes.

On this occasion, the place was unusually crowded with strangers, who had been brought up by the census; and hence Mary and Joseph were obliged to take up their lodging in the stable belonging to an inn (khan or caravanserai), because there was no room for them in the inn itself. Here, and under these circumstances, the BIRTH OF JESUS took place, in the latter part of the reign of Herod the Great in Judea, and during the reign of the emperor Augustus at Rome, most probably in the year of Rome (A.U.C.) 749, about five years before the commonly received date of the Birth of Christ, or the vulgar era, A.D., *i. e.* A.U.C. 754. This great event was marked by some unusual and striking occurrences. In the first place it was announced by angelic messengers to some shepherds keeping nightly watch over their flocks in the neighbourhood of Bethlehem; who immediately went into the town, where they found

Joseph, and Mary, and the babe lying in a manger. In due time—that is, forty days after his birth—the infant Jesus was carried to the Temple at Jerusalem, where the child was presented to the Lord, and the purification of Mary was performed according to the Mosaic law, with the payment of the usual ransom for a first-born son. On this occasion, a strain of thanksgiving and prophecy was uttered by a devout man named Simeon, who, like other good men of his time, had been "waiting for the consolation of Israel;" and this utterance was confirmed by a similar declaration on the part of an aged widow named Anna.

About the same time a star appeared to certain magi,—or learned men belonging to some eastern country, perhaps beyond the Euphrates,—which they regarded as a token of the birth of a wonderful personage, in accordance with an expectation that had now become prevalent among the heathen. Following the guidance of this star, they came to Jerusalem, saying, "Where is He that is born King of the Jews?" and expressing a desire to offer him their homage. This inquiry created a great sensation in Jerusalem, and excited the jealousy of Herod; and, when it had been declared by the expounders of the law that Bethlehem was the place appointed for the birth of the Messiah, Herod instructed the "wise men" to search for the child in that place, and to report to him the spot in which he lay. They went accordingly to Bethlehem, and by the continued guidance of the star were conducted into the presence of the new-born babe, to whom, prostrating themselves in his presence, they made offerings of gold, frankincense, and myrrh. Having thus accomplished the object of their journey, they were warned by God in a dream not to return to Herod; and they returned into their own country by another way. Upon this, in a fit of rage and jealousy, Herod ordered all the infants at Bethlehem under two years old to be put to death, hoping by this cruel measure to make sure of his victim, whom he had begun to regard as his rival. The infant Jesus, however, had been removed beyond the reach of his malice; for, in consequence of a Divine monition conveyed to Joseph in a dream, the holy family had already set out for Egypt; in which country they remained until after the death of Herod, when, under Divine direction, they returned to Palestine, and settled in Nazareth, a town of Galilee. The tyrant who commanded this massacre of innocent children was "that Herod whose crimes, committed in violation of every natural feeling, ever urged him on to new scenes of cruelty; whose path to the throne, and whose throne itself, were stained with human blood; whose vengeance

against conspirators, not satiated with their own destruction, demanded that of their whole families; whose rage was hot, up to the very hour of his death, against his nearest kindred; whose wife, Mariamne, and three sons, Alexander, Aristobulus, and Antipater, fell victims to his suspicions, the last just before his death; who, in a word, certainly deserved that the emperor Augustus should have said of him, 'Herodis mallem porcus esse, quam filius.' It was that Herod who at the close of a blood-stained life of seventy years, goaded by the furies of an evil conscience, racked by a painful and incurable disease, waiting for death, but desiring life, raging against GOD and man, and maddened by the thought that the Jews, instead of bewailing his death, would rejoice over it as the greatest of blessings, commanded the worthies of the nation to be assembled in the circus, and issued a secret order that, after his death, they should all be slain together, so that their kindred, at least, might have cause to weep for his death." . . . . "Thus in the very beginning of the life of HIM who was to save the world, we see a foreshadowing of what it was afterwards to be. The believing souls, to whom the lofty import of that life was shown by Divine signs, saw in it the fulfilment of their longings; the power of the world, ever subservient to evil, raged against it, but, amid all dangers, the hand of GOD guided and brought it forth victorious." *

Herod died, at Jericho, in April, A.U.C. 750 (common era B.C. 4), shortly before the Passover. He was succeeded by his sons, Archelaus as Ethnarch of Judea, Samaria, and Idumea, Herod Antipas as Tetrarch of Galilee and Perœa, and Philip as Tetrarch of Batanea, Gaulanitis, and Trachonitis (countries included in the ancient Bashan).

Jesus passed his early years at Nazareth †, in the house of Joseph, who was by trade a carpenter. It was the custom of

* NEANDER, *Life of Christ*, book i. chap. iii. § 20.

† "It is one peculiarity of the Galilean hills, as distinct from those of Ephraim or Judah, that they contain or sustain green basins of table-land just below their topmost ridges. . . . Such is Nazareth. Fifteen gently rounded hills 'seem as if they had met to form an enclosure' for this peaceful basin, — 'they rise round it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field' in the midst of these green hills, abounding in gay flowers, in fig-trees, in small gardens, hedges of the prickly pear; and the dense rich grass affords an abundant pasture. . . . The village stands on the steep slope of the south-western side of the valley. . . . From the crest of the hills which thus screen it, especially from that called Nebi Said, or Ismail, on the western side, is one of the most striking views in Palestine; Tabor, with its rounded dome, on

Joseph, in obedience to the law, to go up to Jerusalem every year at the feast of the Passover. On these occasions he was accompanied by Mary; and, when Jesus had attained the age of twelve years, a period which the Jews regarded as the date of transition from childhood to youth, he also was included in the party. On their return, the child, after having been supposed to be, probably with other young persons, in the company or caravan of neighbours and friends, was found to be missing; a circumstance which immediately led, first to a strict inquiry throughout the company, and then to the return of Mary and Joseph to Jerusalem with a view to prosecute the search. At length, on the third day, they found him in the Temple (*i. e.* within the precincts of the Temple), among the doctors, engaged in listening, and asking questions: when, in answer to their natural expression of surprise, conjoined with an intimation of the anxiety which they had experienced on his account, Jesus said, "How is it that ye sought me? Wist ye not (did ye not know) that I must be about my Father's business?" Neither Joseph nor Mary comprehended the meaning of this saying; but it remained among those which Mary treasured up in her memory, and pondered in her heart.

After this Jesus returned to Nazareth. Here he "increased in wisdom and stature, and in favour with God and man" (Luke ii. 52.); living in dutiful subjection to his mother and his reputed father, and, most probably, in the society of brothers and sisters, the children of Joseph and Mary after their marriage (Mat. i. 25.; xiii. 55.; Mark iii. 31.; Luke viii. 12.; John ii. 12.; vii. 3.).

ELEMENTARY AND GENERAL QUESTIONS.

937. When, where, and under what circumstances, was our Saviour born?

938. Who was emperor of Rome at that time? Who was king of Judea?

939. Relate the visit of the magi, or wise men from the east, to Bethlehem.

---

the south-east; Hermon's white top in the distant north; Carmel and the Mediterranean Sea to the west; a conjunction of those three famous mountains probably unique in the views of Palestine; and, in the nearer prospect, the uplands in which Nazareth itself stands, its own circular basin behind it; on the west, enclosed by similar hills, overhanging the plains of Acre, lies the town of Sepphorieh. . . ; on the south and south-east, lies the broad plain of Esdraelon. . . These are the natural features which, for nearly thirty years, met the almost daily view of Him who increased in wisdom and stature within this beautiful seclusion." — STANLEY, *Sinai and Palestine*, part ii. ch. x.

940. What measure did Herod adopt in consequence of that visit?
941. Describe the character of Herod the Great.
942. How was the infant Jesus protected from his cruel design?
943. Where did the holy family take up their residence after their return from Egypt?
944. Relate the circumstances connected with the first visit of Jesus to Jerusalem, when he was twelve years old.
945. What was his subsequent mode of life, until the beginning of his public ministry?

ADDITIONAL QUESTIONS.

946. Describe the Divine preparations for the coming of Christ and the publication of the Gospel.
947. With what subject do the Gospels severally commence?
948. What is the difference between the genealogies of St. Matthew and St. Luke?
949. State, generally, the character and contents of each Gospel.
950. What was, probably, the true year of our Saviour's birth, A. U. C. and B. C.? How does it differ from the common era A. D. ?
951. Date the death of Herod the Great.
952. By whom was Herod succeeded, and how were his dominions partitioned?
953. Describe the situation of Nazareth, and the prospect which the neighbourhood commands.

## CHAPTER XLIV.

### BEGINNING OF OUR LORD'S PUBLIC MINISTRY.—FIRST PASSOVER.—CIRCUIT OF GALILEE.

OUR Lord lived in retirement until he was about thirty years of age; when a signal for the commencement of his ministry was given by the acts of a divinely appointed harbinger. It was now A. U. C. 779, A. D. 26. Tiberius was emperor of Rome, having been associated with Augustus in 765, and having become sole emperor in 767. From the time of the deposition of Archelaus in 759, Judea had been a mere province of the Roman empire, under the local government of procurators, one of whom, Pontius Pilate, entered on his office in the spring of 779. The other two sons of Herod retained their tetrarchies in absolute dependence on Rome. The high priest was Josephus, surnamed Caiaphas (778—790); and the president of the Sanhedrim was Annas, the father-in-law of Caiaphas, who had been high priest (760—767).*

* "Hardly a state or kingdom in the world experienced so many vicissitudes in its government and political relations as did Judea during the

Six months before the birth of Jesus, John was born of Elizabeth, the wife of Zacharias, a priest who resided in the hill country of Judea. Zacharias and Elizabeth were far advanced in years when the angel Gabriel (who had formerly appeared to Daniel declaring the date of the Messiah's coming) appeared to the aged priest in the Temple, whither he had gone to burn incense in the discharge of his office, and declared to him that in due time his wife should have a son, who should turn many of the children of Israel to the Lord their God, and should go before him in the spirit and power of Elias, to make ready a people prepared for him. The message thus conveyed to Zacharias encountered in his mind a culpable hesitation and unbelief; on account of which, according to the denunciation of the angel, he was afflicted with dumbness, which lasted until after the birth of the promised child. When, however, Zacharias had confirmed by writing the decision of Elizabeth that the child should be called John (grace or favour), a name which had been appointed in the message of the angel, the power of speech was restored to him, and he uttered a song of thanksgiving, including a prophecy concerning the future destination of the child as the forerunner of the Lord.

Before the commencement of his public ministry, John was for some time in the deserts (*i. e.* in the mountainous region towards the Dead Sea, or, the hill country of Judea, south of Jerusalem), where he led an austere life, having his raiment of camel's hair, and a leathern girdle about his loins, and feeding on locusts (*i. e.* most probably the insect locust, not, as some have supposed, the beans of the carob-tree) and wild honey. He afterwards repaired to the banks of the Jordan, where he proclaimed the approaching manifestation of the Messiah, preached the necessity of repentance and reformation, enforced the duties of the moral law in the spirit no less than in the letter, and called on men of various ranks and classes (soldiers,

period of the Gospel history. It was successively under the government of Herod the Great, of Archelaus, and of a Roman magistrate; it was a kingdom, a tetrarchate, and a province; and its affairs, its laws, and the administration of justice, were all involved in the confusion and uncertainty naturally to be expected from recent conquest. It would be difficult to select any place or period in the history of nations for the time and scene of a fictitious history and imposture, which would combine so many difficulties for the fabricator to surmount, so many contemporary writers to confront him, and so many facilities for the detection of falsehood."—GREENLEAF, *Examination of the Testimony of the Evangelists*, § 44.

tax-gatherers, and others) to abandon their false reliance upon the circumstance of their natural descent from Abraham, and to fulfil the duties of their stations from an inward principle of rectitude. At the same time he baptized his disciples with water unto repentance; declaring that he was only "the voice of one crying in the wilderness, Prepare ye the way of the Lord," and that One mightier than he should come after him, the latchet of whose shoes he was not worthy to unloose, and concerning whom he said, "He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will throughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire" (Mat. iii. 11, 12.).

The way having been thus prepared, Jesus found that the time was come for his own entrance upon the great public work which had been assigned to him; and he, therefore, went from Nazareth to the Jordan for the purpose of inaugurating his ministry, by receiving the baptism of John. It is to be observed, that while John had proclaimed the near approach of the kingdom of God under the coming Messiah, he had not yet designated the person of the Messiah himself: nor does it appear that the knowledge of this matter had been precisely imparted to him; he had only received intimation of a sign by which, when it should be given, he would be able to recognise the individual to whom he should then bear testimony, as the great Head of the kingdom. The appointed sign was this, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." And this sign was accordingly given at the baptism of our Lord. "Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove [*i.e.* either in the form of a dove, or, with an apparent motion like that of a dove], and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Mat. iii. 16, 17.).

Such was the preparation for the manifestation of Christ which was made by John the Baptist. He is justly regarded as holding in the Divine economy a place midway between the old dispensation and the new. Essentially, his office (predicted by Isaiah, xl. 3., and by Malachi, iv. 5, 6.) was the same as that of the ancient prophets, both as a preacher of moral righteousness, and as announcing the coming of Messiah; but he also enjoyed the special dignity of seeing and calling attention to the Messiah actually come and personally present, and of

being the instrument employed in the solemn consecration of the incarnate Son of God to his theocratic office, thus conducting prophecy to its fulfilment. Hence our Saviour emphatically described him as more than a prophet; adding, "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he" (Mat. xi. 11.).

Combined with this outward preparation for the work of the Saviour on earth, there was also a personal preparation or inauguration of his human nature, in the way of a victorious contest with evil. Immediately after his baptism, Jesus was led up by the Spirit into the wilderness (*i.e.* probably, the rocky region east of Judea, bordering the valley of the Jordan; or else the Arabian Desert of Sinai), to be tempted by the devil. "And when he had fasted forty days and forty nights, he was afterwards an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. [Deut. viii. 3.] Then the devil taketh him up into the holy city [Jerusalem], and setteth him on a pinnacle of the Temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. [Ps. xci. 11, 12.] Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. [Deut. vi. 16.] Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. [Deut. vi. 13.; x. 20.] Then the devil leaveth him; and behold, angels came and ministered unto him" (Mat. iv. 2. 11.)

It was perhaps immediately after this temptation that Jesus again showed himself to John the Baptist, who, in reply to a question put by a deputation of priests and Levites from Jerusalem, had plainly declared that he was not himself the Messiah, and pointed out Jesus to his disciples, saying, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 19—29.). Henceforth our Saviour himself began to preach

more and more clearly the glad tidings of the kingdom*; in other words, to declare the approaching establishment of that Divine dominion over the minds and hearts of men which should be founded on the sacrifice of himself, his conquest over death, and his personal exaltation to glory as the Head of his body the church, and which should afterwards be developed and completed by the Holy Spirit, bearing witness to his person and work, and giving power to his teaching, and to his death and resurrection, as the means of spiritual life.

By this testimony the Baptist introduced and attached to Jesus two of his own disciples, John (the Evangelist) and Andrew; and Andrew introduced his own brother Simon, whom our Lord immediately surnamed Cephas or Peter (a stone or rock). Not long after this our Lord returned from Perœa (Gr., the land beyond, *i. e.* the district beyond Jordan), where these events had taken place, to Capernaum, in Galilee. Here he confirmed the faith of his new disciples, and caused them, together with James, the brother of John, henceforth to attach themselves permanently to himself, by a miraculous draught of fishes in the Lake of Gennesareth (Sea of Tiberias, or Galilee)†,

* It is also to be considered that "the doings of Jesus were so many means of information; the whole tenor of his life was an instruction; every action was a type in history; and hence he appealed, in his last discourse with his disciples, to the works he had done in their presence as having revealed to them the Father. For in these they had seen all the principles on which God was to act in his dealings towards men, and on which he was to rear the constitution of his everlasting kingdom, most uniformly and gloriously displayed — his untainted righteousness repelling every form and pollution of sin, coupled with the most yearning love and compassion to sinners — his boundless beneficence toward the needy and distressed, yet his solemn regard to his own honour in the distribution of his gifts, dispensed, as they ever were, only to the thankful and lowly hand of faith — his ability to prevail over all the power of the enemy, and retrieve the most inveterate forms of corruption, while they, in whose behalf his grace wrought such mighty deeds, were still left beleaguered with temptation, and appointed in deepest humility to bear the contradiction of sinners. These, and such like lessons of heavenly instruction, were constantly pouring in upon the minds of the disciples from the events of every day's ministration on the part of their Divine Master; and thus they became familiarised to ideas and principles, which needed only to be applied to the higher interests of the soul and the loftier concerns of eternity, to fit them for entering with enlightened spirit into the scenes and labours of Christ's spiritual kingdom."— FAIRBAIRN, *Typology of Scripture*, part i. ch. vi.

† The Lake or Sea of Galilee "is about thirteen miles long, and in its broadest part six miles wide; that is, about the same length as our own Winandermere, but of a considerably greater breadth. In the clearness of the Eastern atmosphere, it looks much smaller than it is. From no point

recorded in Luke v. 1—11. Philip, a native of Bethsaida, was soon afterwards called to follow Jesus, and by his means his brother Nathanael (probably, Bartholomew, *i. e.* son of Talmai) was added to the number of disciples. (See John i. 45—51.) Three days afterwards, the faith of the disciples received a still further confirmation by the miraculous change of water into wine at the word of Jesus, on occasion of his presence at a marriage feast in Cana of Galilee*, in company with his mother and themselves (John ii. 1—11.).

The time for the celebration of the Passover was now near; and Jesus went up from Capernaum to Jerusalem to be present at that feast. Here "he found in the Temple those that sold oxen and sheep and doves, and the changers of money [*i. e.* those who exchanged the Greek and Roman coins in common circulation for the Jewish half-shekel, which alone could be received as tribute to the Temple] sitting; and, when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables: and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up" (John ii. 14—17.). On this occasion, in reply to a demand which the Jews made for a sign or miracle in

on the western side can it be seen completely from end to end; the promontory under which Tiberias stands cutting off the southern, as the promontory over the plain of Gennesareth the northern, extremity; so that the form which it presents is generally that of an oval. But what makes it unlike any of our English lakes is the deep depression which gives it something of the strange, unnatural character that belongs in a still greater degree to the Dead Sea, and in some degree to all lakes of volcanic origin, such as those of Alba, Nemi, and Avernus. The hills on the eastern side partake of the horizontal outline which belongs to the whole eastern barrier of the Jordan valley. But the western mountains, especially those at the northern end, are varied in form, and this variety is increased when they are seen mingled with the long curve of Tabor, with the horned platforms of Hattin, and with the jagged summits of Sefed, standing out from the offshoots of Lebanon. . . . . Along the edge of this secluded basin runs the whole way round from north to south a level beach; at the southern end roughly strewn with the black and white stones peculiar to this district, and also connected with its volcanic structure; but the central or northern part formed of smooth sand, or of a texture of shells and pebbles, so minute as to resemble sand."—STANLEY, *Sinai and Palestine*, part ii. ch. x.

* Dr. Robinson considers that the site of the ancient Cana is decidedly that now occupied by a village called Khirbet Kâna. Others pronounce in favour of another village, south of the former, called Kefr Kenna. Mr. Stanley thinks that the claims are evenly balanced.

token of his authority, our Saviour uttered that remarkable prophecy, "Destroy this Temple [alluding to his own body, which was the living Temple of Deity], and in three days I will raise it up."

During this visit to Jerusalem, our Lord had that remarkable interview with Nicodemus, a ruler (*i. e.* an ecclesiastical ruler) of the Jews, in the course of which, besides declaring and expatiating upon the great truth that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," he again made another prophetic announcement of his own sufferings and death, not without allusion to their peculiar character and value; declaring that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life;" and he carried up his announcement even to the very source and fountain-head of redemption, by saying, "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (See John iii. 1—21.)

From Jerusalem our Lord proceeded to the Jordan *, where he began (by his disciples) to baptize; while John was baptizing at Ænon, near Salim, higher up the river. During this period the Baptist once more bore an illustrious testimony to the dignity of Jesus and his superiority to himself, for which he found occasion in some manifestation of jealousy on the part of his own disciples (John iii. 22—36.). "He must increase," said the Baptist, "but I must decrease;" nor was it long before this faithful witness was thrown into prison, in the fortress of Machærus, by Herod Antipas, the Tetrarch of Galilee, to whom he had given offence by his faithful reproof for the sin of carrying off and marrying his brother Philip's wife†, after having resolved to divorce his former wife, the daughter of Aretas, king of an Arabian district bordering on Syria.

By the testimony of the Baptist, the jealousy of the Pharisees was probably in some degree awakened against Jesus himself; who, perhaps on this account, and knowing that the time for his death had not yet arrived, or else simply because of the time of year, determined on immediately retiring to Galilee by the shortest road. His route, therefore, lay through Samaria, which he traversed probably in the month of November or December, after having spent about eight months in Judea. During this journey, upon his arrival at the Valley of Shechem,

* Or, to Galilee, whence he soon after returned to the Jordan.

† The wife of Herod-Philip, his (paternal) half-brother; while Herodias herself was a daughter of the same father by a different mother.

our Lord held that instructive conversation with the woman of Samaria, at Jacob's well (near Sychar, the ancient Shechem or Sichem), in which he declared that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," at the same time proclaiming himself as the giver of living water—*i.e.* of the Holy Spirit, who alone imparts true life and energy to the soul of man,—a gift for which he encourages us to apply to himself, under a sense of our great need and in the exercise of simple faith. (See John iv.)

Jesus arrived in Galilee about the month of November; and the first place at which he stayed was Cana, where he had formerly made the water wine. While there, he healed the son of a nobleman (a centurion of Herod Antipas, supposed by some to have been Chuza, Herod's steward; see Luke viii. 3.), who was lying sick at Capernaum. After this he went to Nazareth, where he had been brought up.* Here he was invited to preach in the synagogue, and the book was delivered to him by the minister (*i.e.* servant, Chazan) of the synagogue; but, after he had read Isa. lxi. 1., and made his comments upon the passage, declaring that this Scripture was now fulfilled, but intimating that the mere locality of Nazareth could form no ground of claim for the blessings which he came to bestow, the indignation of the people of Nazareth was aroused to such a pitch that they led him out to the brow of the hill on which the city was built †, and would have thrown him headlong, had he not, by an act of Divine power, passed through the midst of them and escaped their fury (Luke iv. 16. 30.). From Nazareth our Lord went to Capernaum ‡, which henceforth became the place of his most settled residence. Soon afterwards he accomplished the miraculous draught of fishes at the Lake of Tiberias (Sea of Galilee), which was accompanied by the call, first, of Peter and Andrew, and then of James and John, the sons of Zebedee, to the work of apostles (Mat. iv. 18. 22.;

* Some suppose that our Lord remained here in retirement for some time, and then went up to Jerusalem at the Feast of Tabernacles; after which he returned to Galilee and took up his abode at Capernaum.

† "Most readers probably from these words imagine a town built on the summit of a mountain, from which summit the intended precipitation was to take place. This . . . is not the situation of Nazareth. Yet, its position is still in accordance with the narrative. It is built 'upon,' that is, on the side of 'a mountain;' but 'the brow' is not beneath but over the town, and such a cliff as is here implied, is to be found, as all modern travellers describe, in the abrupt face of the limestone rock, about thirty or forty feet high, overhanging the Maronite convent at the south-west corner of the town." — STANLEY, *Sinai and Palestine*, part i. ch. x.

‡ The precise situation of Capernaum is now unknown.

Mark i. 16—20.; Luke v. 1. 11.). This was followed by the casting out of an unclean spirit,— the cure of Peter's wife's mother, who had been ill of a fever, — and other miracles (Mat. viii. 14—17.; Mark i. 23, 24.; Luke iv. 33—41.).

Our Saviour now travelled about Galilee, preaching the kingdom, and working miraculous cures * among the people. It was probably during this period, that he delivered and explained the parable † of the sower, describing the unfruitful and fruitful hearers of the word of God, with the causes of their several conditions (Mat. xiii. 1—9.; Mark iv. 1—9.; Luke viii. 4—8.); upon which occasion he said to a woman who made an exclamation to the effect that blessed must be the mother of such a son — "Nay rather, blessed are they that hear the word of God and keep it!" The same date may be assigned to the parable of the tares of the field (Mat. xiii. 24—30., 36—43.), and that of the draw-net cast into the sea (Mat. xiii. 47—50.).

Sailing on the Lake of Gennesareth, from the western shore to the eastern, Jesus manifested his power over the great elements of nature, by quelling with his word a violent storm, which had terrified the disciples who were in the ship, and had led them to awake him out of sleep with the cry of "Lord, save us; we perish!" (Luke viii. 22—25.; Mat. viii. 23—27.; Mark iv. 36—41.). After his arrival on the eastern shore, near the town of Gadara, he cured a notorious and violent demoniac, and permitted the devils to go into a herd of swine (Mat. viii. 38.; Mark v. 1—20.; Luke viii. 26—39.); and, on his return to the western side, he signalised his presence by the miracu-

* The character of our Saviour's miracles demands attention, even more than their magnitude and number. They point him out as the Almighty Ruler of Nature — the benevolent Physician and Healer of mankind — and the Conqueror of Satan and death.

† "For his adversaries, our Lord's adoption of the parabolic style was employed in the way of judgment, as a solemn rebuke for their obstinacy and perverseness of heart; but, for his own disciples, it was taken as a cover for presenting to them more truth concerning the kingdom, or impressing on them a more full and distinct idea of its leading features than otherwise they were capable of receiving. The parables were to the disciples in the stead of symbolic representations, conveying under the shell of an outward and familiar form the kernel of evangelical doctrine; histories, drawn from the ordinary field of Providence, of the Divine economy as about to be unfolded in Messiah's reign, which the simplest could understand, and which, like the types of an earlier dispensation, needed only to be interpreted by the facts of Gospel history, to render the minds which had received them well instructed in the nature of the kingdom and fully reconciled to its spiritual and heavenly truths." — FAIRBAIRN, *Typology of Scripture*, part i. ch. vi.

lous healing of the issue of blood, and the raising of the daughter of Jairus, a ruler of the synagogue (Mat. ix. 18—26.; Mark v. 22—43.; Luke viii. 41—56.).

It was probably about this time * that our Lord received a message from John the Baptist, who was now lying in prison, containing the great question, "Art thou he that should come, or do we look for another?" an account of which, together with our Saviour's reply, is found in Mat. xi. 2—15.; Luke vii. 19—30. Our Lord afterwards had occasion to vindicate the mode of life pursued by his own disciples, as contrasted with the more ascetic system adopted by the disciples of John, — a subject which he illustrated by the two similitudes of a new piece on an old garment, and new wine in old (leathern) bottles (Mat. ix. 11—17.; Mark ii. 15—22.; Luke v. 33—39.). Not long afterwards, John was beheaded in prison, at the request of the daughter of Herodias, who was instigated by her mother to demand this fulfilment of a vow made by Herod (Antipas), to give her whatever she should ask, in token of his approbation of her dancing.† And thus ended the public ministry of John, after the duration of (probably) about a year.

Our Lord, in answer to a request from his disciples that he would teach them to pray, prescribed that simple but expressive form of supplication which is now well known under the title of the Lord's Prayer; adding a few significant words, drawn from the human relation of parent and child, as an encouragement to the general habit of faithful and fervent supplication (Luke xi. 1—13.).

To this date also may be referred Christ's declaration of forgiveness to the penitent woman, who anointed his feet in the house of Simon the leper ‡ (Luke vii. 36—50.),—his calling of Matthew, or Levi, the publican (*i.e.* Roman tax-gatherer) (Mat. ix. 9.; Mark ii. 14, 15.; Luke v. 27, 28.),— and his presence at an entertainment given by his new disciple, leading to the vindication of himself and his disciples against the cavils of the Pharisees on account of their eating with sinners, and to the enunciation of that saying, "They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance. But go ye and learn what that meaneth, I will have mercy and not sacrifice" (Mat. ix. 10—13.; Mark ii. 15—17.; Luke v. 29—32.). The tone

* But some place this incident at Capernaum, after the miracle at Nain.

† The death of John the Baptist is recorded by Josephus (*Antiq.* vii. 15. 2.) Herod Antipas and his wife were afterwards sent into exile. (Strabo xvi. 2.; Dio Cassius lv. 27.).

‡ Which, however, some place after the miracle at Nain.

and significance of these observations are strikingly set forth in the parables (of the lost sheep, the lost piece of money, and the prodigal son) recorded in Luke xv., and in that of the Pharisee and publican (Luke xviii. 9—14.).

ELEMENTARY AND GENERAL QUESTIONS.

954. How old was our Saviour at the commencement of his public ministry?

955. Who were the parents of John the Baptist?

956. What was the age of John, compared with that of Jesus?

957. Relate the circumstances connected with the birth of John.

958. Describe the ministry of John, — his administration of baptism, and his early testimony concerning our Saviour.

959. Give a full account of the baptism of our Saviour by John.

960. Relate the history of our Saviour's temptation in the wilderness.

961. Report the movements of our Lord soon after the temptation.

962. What disciples did he call at this early period of his ministry?

963. Describe the events which took place on occasion of our Lord's first public visit to Jerusalem at the Passover (in the Temple; with Nicodemus).

964. Whither did our Lord proceed after he left Jerusalem? And what did his disciples now begin to do?

965. Relate another testimony borne to Jesus by the Baptist about this time.

966. By whom was John now thrown into prison, and why?

967. Describe the interview of Jesus with the woman of Samaria, and its attendant circumstances.

968. What route was our Lord pursuing when this interview took place?

969. Relate the events which soon afterwards occurred — at Cana, — at Nazareth, — and at Capernaum.

970. What town did our Lord now choose as his most settled place of residence?

971. What other disciples were now called, and in connection with what miracle?

972. Give an account of the parables of — the sower — the tares of the field — the draw-net,— with their meaning.

973. Relate the following miracles — the stilling of the tempest on the Sea of Galilee — the healing of the Gadarene demoniac — the raising of Jairus' daughter — with their attendant circumstances.

974. Relate the message of John the Baptist to our Saviour, with our Lord's reply.

975. Give an account of the death of John the Baptist.

976. State the occasion and meaning of the two similitudes of the pieced garment, and the wine-skins.

977. Give the history of the Lord's Prayer. Repeat and explain that prayer.

978. Describe the calling of Matthew, and its attendant circumstances.

979. Relate, and interpret, the parables of the lost sheep — the lost piece of money — the prodigal son,—the Pharisee and publican. Where do you find these parables?

ADDITIONAL QUESTIONS.

980. Date the commencement of our Saviour's ministry, A. U. C. and A. D.

981. Under what government was Judea at that time?
982. When did that form of government begin in that country?
983. Name the contemporary emperor of Rome—procurator of Judea—Jewish high priest.
984. Describe the office of John the Baptist, as compared with that of the ancient prophets.
985. By whom was the ministry of John predicted, and in what words?
986. What is meant when it is said that our Saviour preached the kingdom of heaven?
987. Explain the instructive or typical character of the actions of our Saviour's life.
988. Describe the Sea of Galilee or Gennesareth (Lake of Tiberias).
989. What are the chief characteristics of our Saviour's miracles?
990. State the character and tendency of our Lord's parabolic teaching.

## CHAPTER XLV.

### Continuation of our Lord's Public Ministry. — Second Passover. — Sojourn in Galilee.

Having passed the winter in Galilee, our Saviour went up again to Jerusalem to attend a feast, which some suppose to have been the Passover (the second Passover at which our Saviour was present after his baptism by John), while others regard it as one of the minor Jewish festivals, the feast of Purim. Here our Lord healed a cripple at the pool of Bethesda (house of mercy), near the sheep-market (or sheep-gate, perhaps both), on the Sabbath day; a circumstance which led the Pharisees, for the first time, to vent their indignation against him, by accusing him of Sabbath-breaking and of blasphemy; in answer to which charges our Lord affirmed his own greatness and dignity, appealed to the works which he had already wrought, and declared that he would hereafter perform still greater works, including even the general resurrection of the dead and the final judgment, and at the same time reproved the Jews for their sinful inability to recognise and follow the light of Scripture (John v.).

It appears to have been soon after his return to Galilee that our Lord made a deliberate and solemn choice of twelve of his disciples, whom he named apostles (*i. e.* messengers sent forth, missionaries), "that they should be with Him;" *i. e.* in more constant attendance than any others, and "that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." These were Simon (whom our

Lord had surnamed Peter) and Andrew his brother; James and John, the sons of Zebedee (whom our Lord now surnamed Boanerges, Sons of Thunder); Philip and Bartholomew; Matthew (the publican), and Thomas (surnamed Didymus, Twin); James (son of Alpheus or Cleophas, sometimes called the Less, to distinguish him from James, the brother of John), and Judas, his brother (*i. e.* Jude, the writer of the epistle, called Thaddeus by St. Mark and St. Matthew, and said by the latter to have been surnamed Lebbeus); Simon, brother of James and Jude (distinguished from Simon Peter by his surname The Canaanite, Mat., or Zelotes, the Zealot, Luke), and Judas Iscariot, "who also betrayed him" (Mat. x. 2—4.; Mark iii. 13—19.; Lu. vi. 12—16.). "Without seeking any sacred mystical meaning in the number, we can well see in it a reference to the number of the tribes of Israel. The particular Jewish Theocracy was a type of the universal and eternal kingdom of God; and Christ first designated himself as head of that kingdom in the Jewish national form. The twelve were to lead the kingdom as his organs (Mat. xix. 28.; Lu. xxii. 30.). Their superiority to all others who should also act as organs of the Holy Spirit testifying within them of the Redeemer (the common calling of all believers), consisted in this, that they received a direct and personal impression of the words and works of Christ, and could thus testify of what they had seen and heard. This personal testimony of eye-witnesses is expressly distinguished by Christ (John xv. 27.) from the objective testimony of the Holy Spirit; which indeed animated them, but could also bear witness through other organs."* It should be added, as another point of the Apostles' superiority, that they received special inspiration and power, adapted to their peculiar office as founders, next to Christ himself, of the spiritual kingdom.

The question concerning our Saviour's position with regard to the Mosaic law having been raised, our Lord took occasion to deliver a clear and emphatic discourse on this subject. This discourse, pronounced on a level place (Luke vi. 17., "the plain"), forming part of a mountain or hill † not far from the Sea of Galilee, constitutes the well-known Sermon on the Mount (see Mat. v. vi. vii.; Luke vi. 20—49.‡), in which our Saviour sets forth the spiritual nature of the moral law, and proclaims

* Neander, *Life of Christ*, book iv. part ii. ch. iii. § 76.

† Probably that which is traditionally called the Mount of Beatitudes, *i. e.* the Horns of Hattin. See Stanley, *Sinai and Palestine*, part ii. ch. x.

‡ This discourse is reported more briefly by St. Luke than by St. Matthew; but there is no reason for supposing that these reports relate to different discourses delivered at different times and places.

the value of a right state of mind and heart in preference to the mere observance of outward forms and ceremonies.

The delivery of the Sermon on the Mount was immediately followed by the healing of the leper, while our Lord was on his way to Capernaum *, and of the centurion's servant, after our Saviour had entered that town (Mat. viii. 1—13.; comp. Luke v. 12—15.); also that of raising the widow's son at Nain† (Luke vii. 11—17.): and these miracles appear to have been speedily followed by the cure of the blind and dumb demoniac; which gave rise to a charge against our Saviour of His being in league with Beelzebub,—a charge which was easily refuted, and led to a severe but well-merited recrimination against the Pharisees. (Mat. xii. 42—45.; Luke xi. 14—26.) The Pharisees now persuaded the relatives of Jesus that He had lost His senses; and, when His mother and His brethren came to seek Him, He gave utterance to that sublime and consolatory declaration, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Mat. xii. 46—50.; Mark iii. 31—35.; Luke viii. 19—21.) Our Lord also directed many severe reproofs against the hypocritical wickedness of the Scribes and Pharisees. (See Luke xi. xii.)

At Capernaum, about this time ‡, our Saviour healed a paralytic who was let down from the roof, to the place (perhaps a gallery surrounding an inner court) in which He was at that time discoursing with the people; and He afterwards repelled an accusation of blasphemy which the Pharisees urged against Him because He had said to the sick man, "Thy sins be forgiven thee." (Mat. ix. 1—8.; Mark ii. 1—12.; Luke v. 18—26.) On a certain Sabbath, probably at Capernaum §, our Lord healed a man whom He saw in the synagogue with a withered hand (Mat. xii. 10—13.; Mark iii. 1—6.; Luke vi. 6—8.); and on another Sabbath He cured an infirm woman (Luke xiii. 10—17.): on both occasions shewing that such works of benevo-

* Or this may have taken place during our Saviour's first residence at Capernaum.

† "On the northern slope of the rugged and barren ridge of Little Hermon, immediately west of Endor, which lies in a further recess of the same range, is the ruined village of Nain. . . . One entrance alone it could have had,—that which opens on the rough hill side in its downward slope to the plain. It must have been in this steep descent, as, according to eastern customs, they 'carried out the dead man,' that, 'nigh to the gate' of the village, the bier was stopped, and the long procession of mourners stayed, and 'the young man delivered back' to his mother." —STANLEY, *Sinai and Palestine, Part* 2. *ch.* 9.

‡ Or, at our Lord's first residence in that place.

§ Or, as some think, at Jerusalem, after the cure of the cripple at Bethesda.

lence were not inconsistent with the real sacredness of the day on which they were performed. In like manner, our Lord vindicated His conduct when He cured a dropsical man, who was present, probably by design, in the house of a Pharisee by whom He had been invited to an entertainment on the Sabbath (Luke xiv. 1—6.); and on the same occasion He uttered a rebuke against an unseemly, self-exalting, strife for precedence at feasts; and delivered the parable of the Great Supper. (Luke xiv. 7—24.)

When the disciples were, either now or at some other period*, attacked by the Pharisees for having plucked some ears of corn on the Sabbath, their conduct was vindicated by our Saviour, with a reference to the conduct of David in ancient times. (Mat. xii. 1—8.; Luke vi. 1—5.) And when certain Scribes and Pharisees from Jerusalem reproved the disciples for omitting to perform the traditional ablutions before meals, our Lord, having rebuked them in return for transgressing God's commandments by their tradition, proceeded to shew that a man is defiled by sins which proceed from an evil heart, but that "to eat with unwashen hands defileth not a man." (Mat. xv. 1—20.)

During this sojourn of Jesus in Galilee, He sent out the twelve Apostles on a mission in those regions, enjoining them to preach that the kingdom of heaven was at hand, and giving them power and instruction at the same time to heal the sick and to perform other miracles, but enjoining them to confine their ministrations entirely to the Jews.† They were charged not to take with them money or a store of provisions for their journey, but to rely, under Divine providence, on the voluntary offerings of those among whom they were sent; and were exhorted not to yield to the fear of persecution, with a solemn intimation that a rejection of themselves and their message would bring down Divine displeasure on the offenders. (Mark x. 1—42.; Luke ix. 1—6.)

The Apostles returned before the ensuing Passover, and gave a report of their labours; whereupon our Lord took them with Him to a retired part of the country, doubtless for the twofold purpose of giving them rest and of imparting to them some further instruction concerning the kingdom of heaven and their position and duty with regard to it. (Mark vi. 30 31.; Luke 9, 10.)

* Perhaps during our Lord's stay at Jerusalem when He wrought the cure at Bethesda.

† Some place the beheading of John the Baptist at this period of the Evangelic history.

The place to which our Lord now conducted His disciples from Capernaum was a mountain near Bethsaida (Julias), on the opposite (*i. e.* north-eastern) shore of the lake of Gennesareth.* On this occasion He wrought that signal act of power and beneficence, the miraculous feeding of five thousand men, besides women and children, with five barley loaves and two fishes, leaving remnants enough to fill twelve baskets. (Mat. xiv. 15—22.; Mark vi. 31—44.; Luke ix. 11—17.; John vi. 5—14.) This miracle, while it provided a present supply for the bodily wants of a large multitude of persons, forms an instructive and encouraging type of that spiritual sustenance which Christ gives, by His word and Spirit, to those who faithfully follow Him in all ages of the church.—Struck with astonishment at the works which had been wrought, the people proposed to assist in raising Jesus to the dignity of an earthly sovereign; a design altogether at variance with that of the real theocratic king and head of the church, who, accordingly, frustrated the intention of the multitude by departing again into a mountain alone. (John vi. 15.) The disciples, having been instructed to sail back to the neighbourhood of Capernaum and Bethsaida, on the other side of the lake, were thrown into great consternation when they found themselves overtaken by a violent storm in the night; when suddenly, before break of day, Jesus appeared to them walking on the water. They were at first alarmed at this appearance, and thought they saw a spirit; but Jesus said to them, "It is I, be not afraid!" Hereupon they gladly took Him into the ship; and they speedily found themselves at the end of their voyage. On this occasion, St. Peter having requested that he might be allowed to go to Christ on the water, his request was granted: soon, however, he found himself beginning to sink, and cried out, "Lord save me;" when immediately "Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt." (Mat. xiv. 22—33.; Mark vi. 45—51.; John vi. 16—21.)

On our Saviour's return to Capernaum, it was found that the fame of the miracle of the feeding of the five thousand excited many of the people to demand some further sign or attestation of His authority and power, and especially a supply of bread from heaven, corresponding to the ancient gift of

* It is now generally understood that there were two Bethsaidas; one the native place of Peter, Andrew, and Philip, on the west of the lake of Gennesareth (sea of Tiberias or Galilee), and the other (Julias) where our Saviour fed the 5000, on the north-east of the lake. Bethsaida means house of fish = Fish-town, fishery. The fisheries on this lake "in the Gadarite territory" are mentioned by Strabo, xvi. 2.

manna in the wilderness. This demand our Lord severely rebuked as indicative of an evil state of mind; and at the same time took occasion to proclaim Himself as the Bread of Life. "And the bread that I will give," said he, "is my flesh;" meaning that, by the sacrifice of Himself, He would give life and salvation to mankind. "From that time," we are told, "many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." An excellent confession! But while Peter spoke in the name of all, there was one among them who was not under the influence of a reverent and living faith in Christ,—there was Judas Iscariot, concerning whom, but without naming him, our Lord now declared that he would hereafter betray Him into the hands of His enemies. (John vi. 24—71.)

Our Lord now set out from Capernaum, in company with His disciples, on a tour in the northern part of Galilee; and signalised the beginning of this journey by the cure of the blind man at Bethsaida. (Mark viii. 22—26.) Having arrived in the neighbourhood of Cæsarea Philippi*, our Saviour asked His disciples, "Whom do men say that I, the Son of man, am? And they said, some say that thou art John the Baptist; some Elias; and others, Jeremias or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God;"—a second confession of the Messiahship of Jesus on the part of St. Peter, which was followed, first by our Lord's emphatic commendation of the Apostle's faith, with a declaration of the honour to be put upon him in the establishment of the Redeemer's church, and then again by a display of that earthly mind and those low views, still cleaving to the Apostle, which exposed him to a severe rebuke. (See Mat. xvi. 13—23.; Mark viii. 27—38.) On this occasion our Lord said to St. Peter, "Thou art Peter [*i. e.* rock], and upon this rock I will build my church;" a promise which was punctually fulfilled when our Lord made signal use of St. Peter's ministry in laying the foundation of His church, among Jews and Gentiles. (See Acts, ch. ii. and ch. x.)

* Anciently called Banias, near the foot of a branch of Lebanon, on the borders of Palestine and Syria. This city was enlarged and beautified by Philip the Tetrarch, who called it Cæsarea in honour of the emperor (Tiberius), adding the cognomen Philippi to distinguish it from Cæsarea on the coast of Palestine.

It has been thought that many of the addresses recorded by the Evangelists as having been delivered by our Saviour to the disciples concerning their apostolical office and duties, may be referred to the period of time occupied by their journey in North Galilee; and it may have been on this occasion that Jesus delivered the Parable of the Unjust Steward. (Luke xvi. 1—13.) Having gone beyond the boundary of Galilee, into the neighbourhood of Tyre and Sidon, our Lord wrought the signal miracle of healing the demoniac daughter of the Syro-Phœnician woman, or woman of Canaan*, whose strong faith, contending against an apparent repulse, he highly commended. (Mat. xv. 21—28.; Mark vii. 24—31.) About the same time took place the miraculous feeding of the four thousand men, beside women and children, with seven loaves and a few small fishes. (Mat. xv. 32—38.; Mark viii. 1—9.)

It was at this period of our Saviour's earthly life that He was pleased to exhibit that temporary glorification of His sacred person which is commonly called the Transfiguration. This event took place on a mountain, which is not named, but is now generally supposed to have been either Mount Hermon, or some mountain in Galilee, rather than Mount Tabor, which was fixed upon by ancient tradition.† Having led aside Peter, James, and John into this high mountain, Jesus "was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only." (Mat. xvii. 2—8.; comp. Mark ix. 2—10.; Luke ix. 28—36.) In answer to a question from the disciples, our Lord now told them that the prophecy concerning the coming of Elias as the forerunner of the Messiah had been fulfilled in the history of John the Baptist. (Mat. xvii. 10—13.; Mark ix.

* So called because the descendants of Canaan continued to occupy the region of Syro-Phœnicia, or the parts about Tyre and Sidon. Sidon was a son of Canaan. The Canaanites were driven northward by the Israelites, as the Britons were compelled to take refuge in Wales.

† See ROBINSON, *Biblical Researches*, Sect. 14.

11—13.) Having descended from the mountain, our Lord effected the cure of a youthful demoniac, which the disciples whom he had left behind had in vain endeavoured to perform, —a failure which he expressly ascribed to their want of faith. (Mat. xvii. 14—21.; Mark ix. 14—29.; Luke ix. 37—42.)

Returned to Capernaum, our Lord found occasion to rebuke His disciples, who were contending among themselves for precedence; and, taking a little child, He placed him in the midst of them, giving them to understand that the disciple of the most humble and child-like spirit is to be regarded as greatest in the kingdom of heaven. (Mat. xviii. 1—6; Mark ix. 33—37; Luke ix. 46—48.)

It was about this time that our Lord instructed St. Peter to pay the tribute-money (*i.e.* the Temple tribute of half an ounce of silver, represented in value by the Greek didrachm), on his account as well as for himself; and, having directed him to cast a hook into the sea, and to take the fish that should first come up, He told him that he would find a piece of money (a stater) in the mouth of the fish, which (= 3*s.* 3*d.*) would pay the tribute for both parties (1*s.* 7½*d.* each). (Mat. xvii. 24—27.)

### Elementary and General Questions.

991. Describe the miracle wrought by our Lord at the pool of Bethesda, during his second public visit to Jerusalem.

992. Name, and particularise, the twelve disciples whom our Lord selected as Apostles.

993. What is the meaning of the word Apostle?

994. State the substance of the Sermon on the Mount, from Matt. v.—vii.

995. What miracles did our Saviour perform immediately after the delivery of the Sermon on the Mount?

996. Describe the raising of the widow's son at Nain.

997. What did our Saviour say, when told that His mother and brethren desired to speak with Him?

998. State particulars concerning the miraculous cures wrought on—the paralytic, —the man with a withered hand, — the infirm woman.

999. Relate and interpret the parable of the Great Supper.

1000. State our Saviour's vindication of His disciples for plucking ears of corn on the Sabbath, and for neglect of traditional ablutions before meals.

1001. Relate particulars concerning the temporary mission of the Apostles in Galilee, and their return.

1002. Describe our Saviour's miracle of feeding the five thousand, near Bethsaida Julias.

1003. When did our Lord come to His disciples, walking on the water? Relate the circumstances connected with that event.

1004. Describe St. Peter's two professions of faith in Christ, first at Capernaum, and afterwards near Cæsarea Philippi.

1005. Relate and interpret the parable of the Unjust Steward.

1006. To what region did our Saviour repair after He had passed through the northern part of Galilee?

1007. Relate the interview of our Saviour with the woman of Canaan (Syro-Phœnician), and the miraculous cure of her daughter.

1008. Describe the miraculous feeding of the four thousand.

1009. Give an account of our Saviour's Transfiguration.

1010. What miracle did our Lord perform after His descent from the Mount of Transfiguration?

1011. How did our Saviour reprove the contention among His disciples for precedence?

1012. Relate the circumstances connected with our Lord's payment of tribute-money.

ADDITIONAL QUESTIONS.

1013. Describe the situation of the pool of Bethesda.

1014. What is the meaning of the word Bethesda?

1015. How do you account for the number of the Apostles, — twelve?

1016. Where did our Lord probably deliver the discourse commonly called the Sermon on the Mount?

1017. Where was Nain? Describe the locality.

1018. Describe the several localities of the two Bethsaidas.

1019. What is the meaning of the word Bethsaida?

1020. Relate the substance of our Saviour's discourse at Capernaum, occasioned by the miraculous feeding of the five thousand.

1021. Where was Cæsarea Philippi? By whom was it so called, and why? What was its original name?

1022. How did our Lord fulfil His promise to St. Peter, "Upon this rock I will build my church?"

1023. How is it that a Syro-Phœnician woman was also called a woman of Canaan?

1024. When did our Saviour's Transfiguration probably take place?

1025. State the nature and amount of the tribute-money paid by our Lord and His disciples.

---

## CHAPTER XLVI.

CONTINUATION OF OUR LORD'S PUBLIC MINISTRY. — THE FEAST OF TABERNACLES. — RETURN TO GALILEE. — JOURNEY THROUGH SAMARIA. — FEAST OF DEDICATION. — RETIREMENT TO EPHRAIM.

HAVING remained some time in Galilee, our Lord went up to Jerusalem to attend the Feast of Tabernacles; where He chose to appear suddenly about the middle of the feast. On this occasion He held several public discourses in the Temple,—

vindicating the Divine authority of His teaching, declaring His power to give the Holy Spirit as a fountain of true life in the soul of man, proclaiming Himself the Light of the World, and exposing the false reliance of the Jews on their national descent from Abraham without being partakers of the patriarch's faith. "Your father Abraham," said He, "rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by."

At this time, the Sanhedrim appears to have taken its first resolution, and perhaps passed its first decree, against our Saviour; forbidding any person to recognise Jesus as the Christ, under penalty of excommunication. And the hostility of the Pharisees was increased by the miraculous cure of a man born blind, which our Lord performed, in opposition to their prejudices, on the Sabbath day. This cure was effected in the following manner. Our Lord "spat on the ground, and made clay of the spittle; and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, sent). He went his way therefore, and washed, and came seeing." On this occasion, the wickedness, and especially the hypocrisy, spiritual blindness, and arrogance, of the leading men among the Jews appeared in strong contrast with the simplicity, truthfulness, and spiritual discernment of the poor man who had received the cure. Our Lord now proclaimed Himself, in contradistinction to all false guides and unfaithful teachers (thieves and hirelings), as the true shepherd of the sheep and door of the sheep-fold; at the same time declaring that, in obedence to the will of the Father, He was about to lay down His life for His sheep,—and intimating the calling of the heathen, in those remarkable words, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold [Gr. one flock], and one shepherd." (John vii.—x. 18.)

After these things our Saviour returned again, for the last time, to Capernaum. His final sojourn in this place was short, for He determined to go up to Jerusalem at the ensuing Feast of Dedication, which would take place towards the end of December. He had resolved to travel this time from Galilee through Samaria, and it was probably now that He selected seventy of his disciples *, and sent them two and two, before

* Some place this event before the Feast of Tabernacles.

Him, armed with power to heal the sick, in order to prepare the minds of men, in several places through which He was about to pass, for His own teaching. Before He dismissed them on this journey, He gave them a special charge concerning their own conduct and prospects; and uttered a severe denunciation on the towns of Galilee, which He was now about to quit, for their poor reception of His own ministry amongst them. When the seventy returned with a favourable report of their proceedings, He announced to them the approaching overthrow of Satan's kingdom, which, He thankfully declared, would be effected by means of feeble instruments; and at the same time He warned them against indulging personal vanity at the success of their ministration. (Luke x. 1—24.) It is perhaps to this period of our Saviour's ministry that we may refer His parables of the Good Samaritan (Luke x. 25—37.), — the building of a Tower, the King making War (Luke xiv. 28—33.),—the Sacrificial Salt (Mark ix. 49, 50.)*,—the Treasure hid in a Field, — and the Pearl of great price.† (Mat. xiii. 44—46. See also Mat. vii. 22, 23.; xvi. 24, 25.; Luke ix. 57—62.; xiv. 25—27.)

To this period also we may probably refer the following incident, together with the important lesson which our Saviour founded on it; "One of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made me a judge or a divider over you? And He said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall

* An attentive perusal of these parables in the sacred text will, for the most part, easily disclose their meaning. But the parable of the Sacrificial Salt is obscure. Perhaps the following explanation is correct. "Fire is *the symbol of the Divine purity and presence;* our God is a *consuming fire,* not only to His foes, but to His people: — but in *them* the fire shall only burn up what is impure, and requires purifying out. (1 Cor. iii. 13.; 1 Pet. i. 7.; iv. 12. 17.) This very fire shall be to them as *a preserving salt.* The SALT of the covenant of God (Lev. ii. 13.) was to be mixed with *every sacrifice;* and it is with fire that all men are to be salted. . . . . If this fire, which is to purify and act as a preserving salt to you, have, from the nullity and vapidity of the grace of the covenant in you *no such power,* it can only *consume;* the salt has lost its savour — the covenant is void, — you will be cast out, as it is elsewhere added, — and the fire will be no longer the fire of *purification* but of *wrath eternal.*"—ALFORD *on Mark* ix. 49, 50.

† But it is not improbable that these parables were delivered in Judea.

I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God." (Luke xii. 13—21.)

We now find our Saviour giving many precise instructions concerning the nature of that kingdom of God which He came to establish among mankind, — a kingdom which was in fact manifested by His own appearance, with His holy life and conduct, and the progress of which among men He illustrated by His parables of the Mustard Seed and of the Leaven (Luke xiii. 18—21.),—which are of nearly the same import as that of the Growing and Ripening Grain. (Mark iv. 26.)

It was now also that our Lord spoke more plainly of His impending sufferings and death, and gave solemn intimations concerning the rejection of the unbelieving Jews, the future history of His Church, His own return to earth, and the solemnities of the Day of Judgment; at the same time exhorting His disciples to a thoughtful observation of the signs of the times, and to constant watchfulness. (Luke xii. 36—54; xiii. 1—5. 24,—28.; xvii. 20—37.) And to this period we may refer the parables of the Rich Man and Lazarus (Luke vi. 19—31.),— and of the Importunate Widow (Luke xviii. 1—8.).

It was during this journey through Samaria that our Lord rebuked the spirit of His disciples, who suggested the punishment of certain people of the country an account of their want of hospitality (Luke ix. 52—56.)*; and that, after having healed Ten Lepers, he commended the gratitude of the one (a Samaritan) who returned to give Him thanks, in contrast with the unthankfulness of the nine who made no acknowledgment. (Luke xvii. 11—19.)

Concerning this last journey of Jesus from Galilee through Samaria, it is emphatically said, "when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem" (Luke ix. 51.); an expression obviously denoting great fixedness of purpose, together with a solemn conviction of the important events which would attend its accomplishment. The Feast of Dedication found our Saviour in Jeru-

* It has been thought that, in consequence of this inhospitable treatment, our Lord crossed the Jordan, and travelled through Perea. (Mat. xix. 1.; Mark x. 1.)

salem. Here the hostility of the Jews was greatly inflamed against Him on occasion of a discourse which He held while walking in the Temple, in Solomon's Porch; and, although He escaped from their attempt to stone Him, yet, resolving not to expose Himself prematurely to their malice, He retired for safety to Perœa, *i.e.* the country beyond sc. Jordan. (John x. 22—42.)

During our Lord's brief sojourn in this locality, many persons resorted to Him for instruction, and many even believed on Him. Here it was that He resolved a question proposed to Him concerning the interpretation of the Mosaic law of divorce. (Mat. xix. 2—12.; Mark x. 3—12.) Here also He pronounced His memorable blessing on little children. "They brought young children to Him that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them." (Mark x. 13—16. Comp. Mat. xix. 13—15.; Luke xviii. 15—17.) And here likewise it was that our Saviour held an instructive conversation with a rich Ruler of the Synagogue, who came to Him saying, "Good master, what shall I do to inherit eternal life?" — taking occasion, from the young man's sorrowful departure, to warn His disciples concerning the sinfulness and danger of putting our trust in earthly riches. (Mat. xix. 16—24.; Mark x. 17—31.; Luke xviii. 18—30.)

From Perœa, our Lord was suddenly recalled by messengers from Martha and Mary, who were in deep distress occasioned by the sickness of their brother Lazarus *,—a sickness the issue of which our Lord declared to His disciples in these emphatic words, "our friend Lazarus sleepeth." Accordingly, after a delay of two days, Jesus with His disciples repaired to Bethany; and here He wrought the sublime and striking miracle of raising Lazarus to life, after his body had been in the grave four days. Read the whole account of this great transaction in the eleventh chapter of St. John's Gospel.

This signal miracle, according to its obvious tendency and design, excited great attention in Jerusalem, and attached a large amount of fresh credit and influence to Him by whom it

* With this pious family our Saviour had already been on terms of friendly intercourse. (Luke x. 38—42.)

had been performed. Together with the expectation of the people, the alarm and exasperation of the Scribes and Pharisees now rose to the highest pitch; and the Sanhedrim resolved to concert measures for putting Jesus to death. But our Saviour's "hour was not yet come;" in fact, the due time for the sacrifice of Himself would not arrive until the ensuing Passover: and accordingly, in order to escape for the present from the snares and machinations of His enemies, He retired to a village called Ephraim*, about fifteen miles to the north of Jerusalem.

### Elementary and General Questions.

1026. What feast did our Saviour attend at Jerusalem, after His long abode in Galilee during His public ministry?

1027. Relate the miraculous cure of the man born blind, with its attendant circumstances.

1028. What route did our Saviour pursue on occasion of His visit to the Feast of Dedication?

1029. Relate the mission and return of the seventy disciples.

1030. State and explain the following parables, — the Good Samaritan, — the building of a Tower, — the King making War, — the Sacrificial Salt, — the Treasure hid in a Field, — the Pearl of great Price, — the Rich Fool, — the Mustard Seed, — the Leaven, — the Growing and Ripening Grain, — the Rich Man and Lazarus, — the Importunate Widow.

1031. How did our Saviour rebuke His disciples when they suggested the punishment of some inhospitable people by fire from heaven?

1032. Relate the miraculous cure of ten lepers, and say what followed.

1033. What took place during our Saviour's visit to Jerusalem at the Feast of Dedication?

1034. To what part of the country did our Lord afterwards retire?

1035. Describe our Saviour's gracious reception of little children. Where do you find this history?

1036. Narrate the visit of a rich young man to our Saviour, and say what lesson was deduced from it.

1037. How was our Lord recalled from Perœa?

1038. Describe the raising of Lazarus from the dead, giving particulars respecting his place of residence, the members of his family, and the results of the miracle. (John xi. xii. 1—11.)

1039. To what place did our Lord retire after that event?

### Additional Questions.

1040. State the tenor of our Lord's discourses in the Temple at the Feast of Tabernacles.

1041. Describe the conduct of the Jews towards our Lord on this occasion, and especially the transactions of the Sanhedrim.

1042. What is the precise meaning of the word Perœa?

1043. Describe the situation of the town (or village) Ephraim; give its more ancient name. What is the place now called?

---

* More anciently Ophra, of Benjamin; now the village Taiyibeh: it is situate on the top of a conical hill.

## CHAPTER XLVII.

### Our Saviour's last Passover. — His Sufferings, Death, Resurrection, and Ascension.

Our Lord did not remain long in Ephraim, but soon left that place to proceed on His journey to Jerusalem with a view to celebrate the Passover. He knew that this Passover would witness the consummation of His sufferings; and, as He went along the road, He gave His disciples distinct notice of His impending death and resurrection,— a notice which, on account of the imperfection and confusion of their views concerning their Master's office, they were not prepared to receive. (Luke xviii. 31—34.)

Our Saviour did not travel by the shortest road to Jerusalem, but went a little eastward, so as to pass through Jericho; and here He was surrounded by a large multitude of persons who were proceeding to the feast from the northern parts of Judea. From His great celebrity, the Apostles probably derived an expectation of the near approach of their Master's kingdom, according to their own mistaken ideas of its nature; and it may have been the prevalence of these views which led to an unseemly request of Salome, the mother of James and John, on behalf of her children, and to the manifestation of an ambitious spirit among the disciples generally, tending to strife and contention. These things our Saviour earnestly rebuked, as entirely inconsistent with the real nature of His kingdom,— a kingdom in which men are to become great, not by accidental circumstances, or by any arbitrary appointment, but by the faithful ministration of service in the exercise of self-sacrificing love. "Ye know," said He, "that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Mark x. 35—45.; see also Mat. xx. 20—28.) Arrived at Jericho, our Lord wrought the miraculous cure of two blind men, Bartimeus and another. (Mat. xx. 30—34.; Mark x. 46—52.; Luke xviii. 25—43.) Here also it was that He proposed Himself as a guest to Zacchæus, a wealthy

publican, who had climbed up into a sycomore tree (*i. e.* a kind of fig-tree, *Ficus sycomorus*) to obtain a view of Him as He passed by; and, well knowing that the cheerfulness with which Zacchæus received Him into his house arose from repentance and love, following a conviction of sin, our Lord, in reply to the murmurings of some who were present, made that striking declaration, "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." (Luke xix. 1—10.)

Our Lord now delivered the parable of the Ten Pounds (Luke xix. 11—27.), and that of the Labourers in the Vineyard (Mat. xx. 8—16.); designed to teach the necessity of dutiful obedience, together with faithful and assiduous labour, on the part of His disciples, in order to the realisation of that true spiritual kingdom which He was about to found by His sufferings and death.

From Jericho our Lord proceeded to Bethany, in order to give Mary, Martha, and Lazarus the honour and comfort of His company on the approaching Sabbath. Here Martha waited upon Him at table; but Mary anointed the feet of Jesus with costly balsam of spikenard, and wiped them with the hair of her head,— an act which called forth from Judas (Iscariot) the unkind, selfish, or hypocritical remark, "Why was not this ointment sold for three hundred pence, and given to the poor?" But Christ, who looks only at the heart, saw in the act of Mary an exhibition of that overflowing love which is the spring and source of true holiness, and rebuked the vulgar tendency that wished to measure every thing by its own standard. "Let her alone; against the day of my burying hath she kept this" (she has preserved it for my embalming); she has shewn me the last tokens of honour and affection, not to be measured by vulgar standards; she knows that you will soon have *me* no more among you, while the *poor* ye shall have always.*

On the following morning (*the first day of the week; 10th Nisan, perhaps = Sunday, April 2.*) our Saviour went from Bethany to Jerusalem, attended by His disciples and by a large number of persons who had arrived at Bethany for the purpose of seeing Jesus himself and Lazarus. The company that left Bethany was met on the way † by many other persons, so

* Some portion of this chapter is abridged from Neander's *Life of Christ.*

† "Three pathways lead, and probably always led, from Bethany to Jerusalem; one, a long circuit over the northern shoulder of Mount Olivet, down the valley which parts it from Scopus; another, a steep footpath over the summit; the third, the natural continuation of the

that our Saviour's attendants now formed a large multitude. Having mounted an ass which two of His disciples, acting under His special direction, had found and brought to Him, our Saviour proceeded on His way amidst the acclamations of the people, who had cut off branches of palm trees, and strewed them, together with their (loose outer) garments*, on the road along which He was to pass, raising their voices when they came to the declivity of the Mount of Olives (*i. e.*, most probably, the spot where the road over the south shoulder of the mountain begins to descend), and exclaiming, "Hosannah to the Son of David, Blessed be He that cometh in the name of the Lord; Hosannah in the highest." †

Continuing His descent down the Mount of Olives ‡, and

road by which mounted travellers always approach the city from Jericho, over the southern shoulder, between the summit which contains the tombs of the prophets, and that called the 'Mount of Offence.' There can be no doubt that this last is the road of the history of Christ, not only because, as just stated, it is and must always have been the usual approach for horsemen and for large caravans, such as were then concerned, but also because this is the only one of the three approaches which meets the requirements of the narrative which follows."—STANLEY, *Sinai and Palestine, Part* 2. *ch.* 3.

* "As they [the English consul at Damascus and Mr. Nicolayson] rose the ascent to enter Bethlehem, hundreds of the people, male and female, met them, imploring the consul to interfere on their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, they spread their garments in the way before the horses."—ROBINSON, *Biblical Researches*, sect. 10. Compare also the history of the elevation of Jehu to the throne of Israel, 2 Kings ix. 13.

† "Gradually the long procession swept up and over the ridge where first begins 'the descent of the Mount of Olives' towards Jerusalem. At this point the first view is caught of the south-eastern corner of the city. The Temple and the more northern portion are hid by the slope of Olivet on the right; what is seen is only Mount Zion, now for the most part a rough field, crowned with the Mosque of David and the angle of the western walls, but then covered with houses to its base, surmounted by the Castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically 'the city of David,' derived its name. It was at this precise point, 'as He drew near, at the descent of the Mount of Olives,'—may it not have been from the sight thus opening upon them,—that the shout of triumph burst forth from the multitude, 'Hosanna to the Son of David!'"—STANLEY, *Sinai and Palestine, Part* 2. *ch.* 3.

‡ "The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet; a few moments, and the path mounts again, it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. . . . . It is hardly possible to doubt that this rise and turn of the road,—this rocky ledge,—was the exact point where the multitude paused again, and 'He, when He beheld the city, wept over it.'"—*Ib.*

having now come near Jerusalem, Jesus "beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke xix. 41—44.)

After this, our Saviour proceeded on His way, and made His triumphant entry into Jerusalem. Here He went into the Temple, where He healed some blind and lame persons; and, having justified the acclamations of the people in answer to the angry remonstrance of the Scribes and Pharisees, He left Jerusalem, and retired for the night to Bethany.

Returning to Jerusalem, on the following morning (*second day of the week, 11th Nisan = Monday, April 3.*), in company with His disciples, our Lord directed His attention to a leafy fig-tree; and, finding on inspection that it was without fruit, He said, "No man eat fruit of thee hereafter, for ever;" an act, the symbolical meaning of which is apparent from our Saviour's parable of the Barren Fig-tree (Luke xiii. 6—9.), whether that parable was delivered on this occasion, or at some previous time. The fig-tree which attracted our Lord's notice soon withered away; and, whenever we read its history, we may well be reminded that our Lord and Master is looking for the fruits of righteousness in our hearts and lives, and that we must expect His righteous displeasure if we fail to render Him the service which He requires.

After His arrival at Jerusalem, "Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves *, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." (Mat xxi. 12, 13.; Comp. Mark xi. 15—19.; Luke xix. 45—48.; Isa. lvi. 7.; Jer. vii. 11.)

On the following day, (*the third day of the week, 12th Nisan = Tuesday, April 4.*), our Lord appears to have delivered His parables of the Two Sons (Mat. xxi. 28—32.),—the Wicked Husbandmen (Mat. xix. 33—46.; Mark xi. 27—33.; Luke xx. 9—19.),—and the Marriage of the King's Son (Mat. xxii. 1—14.).

* Compare Deut. xiv. 24—62.

An attempt was now made by the Jews to entrap our Saviour in His conversation; and their measures were planned with great skill. At this time "the Jews were divided into two political parties. One of these consisted of the Pharisees, who held it to be unlawful to acknowledge or pay tribute to the Roman emperor, because they were forbidden by the law of Moses (Deut. xvii. 15.) to set a king over them who was a stranger, and not one of their own countrymen. The other party was composed of the partisans of Herod, who understood this law to forbid only the voluntary election of a stranger, and therefore esteemed it lawful to submit and pay tribute to a conqueror. These two parties, though bitterly opposed to each other, united in the attempt to entrap Jesus by the question, 'Is it lawful to give tribute to Cæsar or not?' If He answered in the negative, the Herodians were to accuse Him to Pilate for treason; if in the affirmative, the Pharisees would denounce Him to the people as an enemy to their liberties. This insidious design was signally frustrated by the wisdom of His reply, when, referring to Cæsar's image and legend on the coins which they all received as legally current, He shewed the inconsistency of withholding the honour due to one thus implicitly acknowledged by both parties to be their lawful sovereign. Defeated in this attempt to commit Him politically, their next endeavour was to render Him obnoxious to one or the other of the two great religious sects, which were divided upon the doctrine of the resurrection, — the Pharisees affirming, and the Sadducees denying, that the dead would rise again. The latter He easily silenced by a striking exposition of their own law. They asked Him which of several husbands would be entitled in the next world to the wife whom they successively had married in this; and in reply He shewed them that in heaven the relation of husband and wife is unknown. Their last trial was made by a lawyer, who sought to entrap our Saviour into an assertion that one commandment in the law is greater than another; a design rendered abortive by His reply that they were all of equal obligation"* (Mat. xxii. 15—40.; Mark xii. 13—34.; Luke xx. 19—38.). After this, our Lord immediately perplexed and silenced His adversaries by proposing a question concerning David's son (according to His human birth) and David's Lord (according to His Divine nature and Messianic office), which they were not prepared to answer (Mat. xxii. 41—45.; Mark xii. 35—37.).

* An Examination of the Testimony of the Four Evangelists by the Rules of Evidence administered in the Courts of Justice. With an Account of the Trial of Jesus. By Simon Greenleaf, LL.D.

Among the events of this day, we are also to reckon our Lord's emphatic approbation of the widow's mites* (Luke xxi. 1—4.; Mark xii. 41—44.), His prediction of Divine judgments upon Jerusalem, and of the progress of the kingdom of God, His parables of the Wise and Foolish Virgins and of the Talents, and His description of the proceedings of the great Day of Judgment under the similitude of a shepherd dividing his sheep from the goats (Mat. xxiv. xxv.).

It is, probably, to about the middle of this eventful week that we are to refer the expression of a wish on the part of certain Greeks to see Jesus, and that declaration of our Saviour, "The hour is come that the Son of man should be glorified" (John xii. 23. See also verses 27—36.).

On the evening of the third day our Lord retired, as before, to Bethany, where perhaps He remained during the whole of *the fourth day* (13*th Nisan* = *Wednesday, April* 5.); unless, indeed, he went as usual to Jerusalem, and there delivered some of the parables and discourses which have been already enumerated; an arrangement of events which to some appears most probable. Some suppose that, on the evening of this day, while he was at supper in the house of Simon the leper, our Saviour was anointed a second time, by a woman who broke an alabaster box of ointment, and poured it on His head, attended with circumstances similar to those which occurred when Mary previously anointed His feet. Others regard the event as one and the same; but some of them refer it to the evening of the first day of the week, others to the evening of the third (Mat. xxvi. 1—13.; Mark xiv. 3—9. ; John xii. 2—8.).

On the following morning (*the fifth day of the week*, 14*th Nisan* = *Thursday, April* 6.), our Saviour sent Peter and John into Jerusalem to prepare the Passover-supper for their whole company, giving them instructions to follow a certain man whom they should meet carrying a pitcher of water, and to make the requisite preparations in an upper room which he should shew them. There is no record of any public appearance of our Saviour during this day; He probably remained in retirement at Bethany. But in Jerusalem His enemies were

* "MITE, — a small piece of money, two of which make a quadrans,— four of the latter being equal to the Roman *as*. The *as* was of less weight and value than in early times. The original value was 3·4 farthings, and afterwards 2⅛ farthings. The latter was its value in the time of Christ; and the mite, being one-eighth of that sum, was little more than one-fourth of an English farthing. It was the smallest coin known to the Hebrews." — KITTO, *Cyclopædia of Biblical Literature*.

active. The Sanhedrim had arrived at the determination not to put Him to death on the feast day, "lest there should be an uproar among the people;" when suddenly, doubtless to their great surprise, an offer was made by one of our Saviour's own disciples, Judas Iscariot, to deliver Him into their hands. This offer they eagerly embraced; stipulating with Judas for thirty pieces of silver as the price of his treachery (Mat. xxvi. 14—16.; Mark xiv. 10, 11.; Luke xxii. 3—6.).

In the evening, our Lord sat down with His disciples to the supper which had been prepared,—that Last Supper, so full of solemn import, and distinguished by incidents which have marked it as most sacred and memorable throughout all ages. In the first instance, our Saviour, probably after having again had occasion to rebuke His disciples for an ambitious contention concerning precedence (Luke xxii. 24—30.), performed the symbolical act of washing their feet,—an act which He expounded to them as indicative of their duty cheerfully to render to each other the most humble services in the spirit of self-denying love (John xiii. 2—16.). After this, our Lord gave a solemn intimation of the presence of the traitor; who soon verified His words by withdrawing from the table, doubtless to make final arrangements for the accomplishment of his fearful crime. Perhaps it was immediately after the departure of Judas that our Saviour predicted the dispersion of the twelve, and foretold the fall of Peter, together with his threefold denial, in answer to his self-confident assertion, "Although all shall be offended, yet will not I" (Mat. xxvi. 31—35.; Mark xiv. 27—31.; Luke xxii. 31—38.; John xiii. 36—38.). Then followed the solemn institution of the Lord's Supper, recorded by three of the evangelists (Mat. xxvi. 26—29.; Mark xiv. 22—25.; Luke xxii. 19, 20.), and related in the following terms by St. Paul, "The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (1 Cor. xi. 23—25.).

After this, partly at the table, and partly after having risen from supper, our blessed Lord addressed to His disciples those remarkable discourses which we find in John xiv.—xvi., embracing topics of strong consolation adapted to their impending trials,—the promise of the Holy Spirit, the Spirit of Truth, as the Comforter, and of His own return,—the assurance

of an answer to faithful prayer,—the declaration of His own person and office under the similitude of the vine and branches,—and an enforcement of the great law of love as the badge of His disciples.

At the close of these discourses our Lord gave utterance to the wonderful Intercessory Prayer recorded in John xvii.

Having sung a hymn, our Lord and His disciples went out toward the Mount of Olives; and, having crossed the brook Kedron, entered into a garden called Gethsemane (Oil-press), on the lower declivity of the hill. The name of this garden is imperishable, as having witnessed on this occasion the agony, or last conflict, of our Saviour's soul; during which He prayed earnestly three times, "Father, if it be possible, let this cup pass from me," but at the same time made an entire and solemn resignation of Himself to the Father's disposal, saying, "Nevertheless, not as I will, but as thou wilt." (See Mat. xxvi. 36—46.; Mark xiv. 32—42.; Luke xxii. 39—46.).

Scarcely had these words been uttered, when (*a little after midnight, sixth day of the week, 15th Nisan = Friday, April 7.* A.U.C. 783, A.D. 30), Judas entered the garden, with a band of armed men from the Sanhedrim, prepared, if needful, to employ force in the capture of Jesus. But no force was needed. Judas pointed out the person of his Master by a treacherous salutation; and Jesus, having rebuked the traitor, and having strongly reminded the whole company how needless was this display of force, yielded Himself without opposition to His captors: after which all the disciples forsook Him and fled. Our Saviour, having been thus arrested, was led away, during the darkness of the night, to Annas, a former high priest, before whom He was arraigned for a preliminary examination. In reply to his questions, our Lord referred Annas to His public discourses in the Temple and the synagogue, but declined to give answers which He knew that He was not bound to render, although sought for by his wily interrogator. Hence came the insult of a blow on the face* from one of the servitors in attendance; an insult which, like all others, our Saviour meekly endured (Mat. xxvi. 47—57.; Mark xiv. 43—52.; Luke xxii. 47—53.; John xviii. 2—24.).

From Annas, who was the father-in-law of Caiaphas, Jesus was led, about daybreak, to the palace of Caiaphas, the high priest, who was then presiding over a council of the Sanhedrim, convened for the purpose of sitting in judgment on the prisoner

* Or, this occurred during a preliminary examination by Caiaphas, before the assembling of the Sanhedrim.

whom they had so eagerly secured. Here, in answer to various false accusations, our Saviour preserved a dignified silence: but when the high priest said unto Him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," our Lord plainly and solemnly confessed His claim. "Then the high priest rent his clothes, and said, What need we any further witnesses; ye have heard the blasphemy*, what think ye? And they all condemned Him to be guilty of death." "Then the men that held Jesus mocked him, and smote him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against Him."

During this trial, Peter, who had ventured into the high priest's palace, where he found himself recognised as one of the disciples of Jesus, was speedily overcome with fear, and thrice denied his Master. When the cock crew — a circumstance to which our Lord had significantly referred, when He predicted this shameful fall — "the Lord turned, and looked upon Peter." Self-condemned, and grieving for his fault, the penitent Apostle "went out, and wept bitterly" (Mat. xxvi 57—75.; Mark xiv. 53—72.; Luke xxii. 54—71.; John xviii. 13—27.).

The Sanhedrim had condemned Jesus to death as guilty of blasphemy, under the provisions of the Mosaic law;† but they well knew that they had no power to execute such a sentence without the authority of the Roman governor. Accordingly, from the palace of Caiaphas our Lord was sent to the judgment-

* "It appears that the law of blasphemy, as it was understood among the Jews, extended not only to the offence of impiously using the name of the Supreme Being, but to every usurpation of His authority, or arrogation, by a created being, of the honour and power belonging to Him alone. Like the crime of treason among men, its essence consisted in acknowledging or setting up the authority of another sovereign than one's own, or invading the powers pertaining exclusively to him. . . . . And in such horror was it held by the Israelites, that in token of it every one was obliged, by an early and universal custom, to rend his garments, whenever it was committed or related in his presence." — GREENLEAF, *Trial of Jesus.*

† "But M. Dupin in his tract on the Trial of Jesus before the Sanhedrim, in reply to M. Salvador's account of it, has satisfactorily shewn that throughout the whole course of that trial the rules of the Jewish law of procedure were grossly violated, and that the accused was deprived of rights belonging even to the meanest citizen. He was arrested in the night — bound as a malefactor — beaten before His arraignment — and struck in open court during the trial; He was tried on a feast day, and before sunrise; He was compelled to criminate Himself, and this under an oath or solemn adjuration; and He was sentenced on the same day of the conviction. In all these particulars the law was wholly disregarded." — GREENLEAF, *Trial of Jesus.*

hall (prætorium) of Pontius Pilate*, who was at that time procurator of Judea. Pilate, however, was not willing to give his sanction to the death of Jesus on the grounds which the Sanhedrim alleged; whether the accused were considered as a violator of the Mosaic ecclesiastical law, or even as a disturber of the peace, a milder punishment would, in the opinion of the governor, suffice. It therefore became necessary to charge Jesus with some political offence, the commission of which would incur a sentence of capital punishment; and accordingly the cry was raised that our Lord had been guilty of treason, in having declared Himself King of the Jews. Pilate accordingly forthwith arraigned Jesus, and called upon Him to answer this accusation; and it is worthy of note that, from the moment when He was accused of treason before Pilate, no further allusion was made to the previous charge of blasphemy; the Roman governor being engaged with the charge newly preferred before himself. The answer of Jesus to this charge satisfied Pilate that it was groundless; the kingdom which He set up appearing plainly to be not a kingdom of this world, but a spiritual reign in righteousness, holiness, and peace, in the hearts of men. Pilate therefore acquitted Him of the offence. "He went out again unto the Jews, and saith unto them, I find in Him no fault at all." Here was a sentence of acquittal judicially pronounced, and not capable of being reversed except by a higher power upon appeal; and it was the duty of Pilate thereupon to have discharged Him. But the multitude, headed now by the priests and elders, grew clamorous for His execution; adding "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Hearing this reference to Galilee, Pilate seized the opportunity of escaping from the responsibility of judgment either of acquittal or of condemnation, by treating the case as out of his own jurisdiction, and within that of Herod, tetrach of Galilee, who was then at Jerusalem on a visit. He therefore sent Jesus and His accusers to Herod; before whom the charge was vehemently renewed and urged. But Herod did not fail to perceive that the accusation was utterly groundless; and he accordingly treated it with derision, arraying Jesus in mock habiliments of royalty, and remanding Him to Pilate.†

Convinced of our Saviour's innocence of any political crime, — and now, perhaps, in some measure influenced by a message from his wife, referring to a dream with which she had been

* Probably, the palace which had been built by Herod; or in the Tower of Antonia.

† GREENLEAF, *Trial of Jesus.*

visited, and charging him to have nothing to do with that just man, — Pilate made efforts to save Jesus from the issue designed by His persecutors, and hoped to satisfy the Jews by giving order that He should be scourged; an order, the fulfilment of which constituted the first part of our Saviour's severe bodily suffering. The Jews, however, insisted on His being crucified; they demanded the release of Barabbas in preference to that of Christ; and, insisting on the charge of treason, they intimated that if Pilate should refuse to pronounce sentence against Jesus, the charge would be justly transferred to himself. "If thou let this man go, thou art not Cæsar's friend." Pilate well knew the danger involved in such an accusation, if preferred against him at Rome; and, being probably too well aware that the Jews had many real causes of complaint against him, he therefore, under the influence of fear for his personal safety, although well convinced of the prisoner's innocence, gave sentence in accordance with the wishes of His enemies. Immediately, as a condemned criminal, Jesus was led away to be crucified. At first, as was usual, He carried His own cross towards the place of execution; but afterwards, in consequence of the exhaustion of His bodily strength, it was transferred to one Simon of Cyrene, who was met coming out of the country. As the mournful procession moved along, Jesus addressed the women of Jerusalem, whom He saw weeping on the road, and said, "Weep not for me, but weep for yourselves and for your children," referring to the calamities about to come upon Jerusalem, and adding, "If they do these things in a green tree, what shall be done in the dry?" *

The place of crucifixion was called Golgotha (the Place of a Skull), — a word translated by the Vulgate *Calvarium*, whence the English *Calvary*. Arrived at this spot, our Saviour was offered, according to custom, a spiced wine, intended to stupefy the mind and mitigate the pains of death. Oppressed with burning thirst, He tasted of the wine; but when He perceived the stupefying drug, He refused to drink, that He might die in full consciousness. Stripped of nearly all His clothing, He was lifted up to the cross, bound, and then nailed to it by His hands

* Luke xxiii. 31. "This verse, *the solemn close of our Lord's teaching on earth*,—compares His own sufferings with that awful judgment which shall in the end overtake sinners, — the unrepentant human kind, — the *dry tree*. These things were *a* judgment upon sin: He bore our sins; He, —the vine,—the *green tree*, — the fruit-bearing tree,—of Whom His people are the branches, — if He, if they in Him and in themselves, are so treated, so tried with sufferings, — *what shall become of them who are cast forth as a branch, and are withered?*"—ALFORD *in loc.*

and feet.* Over His head was placed a title or inscription, "Jesus of Nazareth, the King of the Jews."

When fastened to the cross, amid the jeers and scoffs of the carnal multitude, our Saviour did not invoke Divine judgments upon the heads of those who, returning evil for good, had inflicted such terrible tortures upon Him; but, with boundless love, He commended His enemies to Divine mercy, saying, "*Father, forgive them, for they know not what they do.*"

Two criminals were crucified with Jesus, one of whom, hardened in sin, joined in mocking Christ, while the other rebuked him for so doing. "Lord," said this penitent malefactor, "remember me when thou comest into thy kingdom." In view of the sinner's faith, founded on genuine repentance, our Lord promised him *immediate* bliss; "Verily, I say unto thee, to-day shalt thou be with me in Paradise."

At the height of His sufferings, our Saviour exclaimed aloud, "My God! My God! why hast thou forsaken me?" An enigma, indeed, must this exclamation appear to all who isolate it from its connection with the state of the Redeemer's soul up to the last expression of triumph, "It is finished!"—an enigma to those who forget that Christ suffered and died for mankind, and that the Lord had laid on Him "the iniquities of us all." (Read the whole of Isa. liii.) At the same time, the Christian sees, in this feature of his Master's history, a type of the life of individual believers and of the whole church; for both must be led, through suffering, and even through moments of apparent abandonment by God, to perfection and glorification.

After this, our Saviour said, "I thirst;" and a sponge, filled with the acid drink used by the soldiers, was placed to His lips. At the point of death He commended His mother to the care of that beloved disciple who stood nearer to Him than a brother. And then at last He uttered that word of triumph, the greatest and the weightiest that has been uttered upon earth "*It is finished!*" and He commended His spirit into His Father's hands.

The moment of our Saviour's death was signalised by an earthquake; and at the same time, and perhaps from the same cause, a darkness spread over the sky, producing effects like those of an eclipse of the sun. The veil of the Holy of Holies in the Temple was rent asunder, signifying that the Holy of Holies in heaven is opened to all men through the finished work of Christ, and the wall of partition between the Divine and

* Perhaps the body was supported by a piece of wood projecting from the centre of the cross.

the Human broken down (Mat. xxvii. 1—56.; Mark xv. 1—41.; Luke xxiii. 1—49.; John xviii. 28.; xix. 30.).

It was usual to break the legs of crucified malefactors in order to hasten their death, and this took place with regard to the two who were crucified with Jesus; but when the soldiers approached the central cross for the purpose of breaking the legs of Him who hung thereon, they found that He was dead already, and therefore refrained from breaking His legs, thus unconsciously fulfilling a word of Scripture concerning the Paschal lamb, the type of the true Sacrifice, "A bone of him shall not be broken." One of the soldiers, however, raised his spear and pierced the side of Jesus, out of which came blood and water. After this, a rich man of Arimathea, named Joseph, one of our Lord's disciples, who had succeeded in begging from Pilate the body of Jesus, took it down from the cross, and laid it in his own new tomb, hewn out of a rock in a garden.

In compliance with an application of the Jews, who were alarmed at the remembrance of our Saviour's prediction of His own resurrection, the grave was secured by a seal, and watched by a party of soldiers. But in vain. When the third day had come (*the seventh day of the week, the Sabbath, 16th Nisan = Sunday, April 8.*), an angel descended from heaven and rolled away the stone; and Jesus, who, by His Divine power, had triumphed over death, went forth to return to the grave no more. None of His disciples witnessed His resurrection; but the fact was afterwards abundantly established to them by personal interviews and discourses with the Saviour Himself.

On the morning of this day Mary Magdalene, with certain other women, came to the tomb, and found the stone removed. They began to fear that the body had been taken away, and that they should see it no more. Mary, in alarm, ran to seek for John and Peter; the other women afterwards went to the other Apostles. Peter and John hastened to the tomb. John, in anxious haste, anticipated Peter. Looking down into the tomb, and seeing the grave-clothes decently arranged, but no corpse there, he started back in consternation. Peter, taking courage, descended into the tomb; John followed; and now, convinced that the body was not there, he called to mind the intimations which Christ had given of His resurrection, and faith began to spring up in his soul.

During the absence of the Apostles, Christ appeared first to the two women who had gone away; and they, filled with joy, surprise, fear, and reverence, fell before Him and embraced His feet. But He spoke to them encouragingly, "Be not afraid."

All that He said was cheering; and, in bidding them announce His resurrection to the Apostles, He spoke of them as "brethren" (Mat. xxviii 10.).

Our Lord then appeared to Mary, who had remained at the tomb oppressed with anxiety and grief. Seeing Him so unexpectedly, in the morning twilight, she did not at first recognise Him. But, when He called her by name, she knew His voice; and with an exclamation of joy, she turned and (probably) stretched out her hands towards Him. But Jesus said, "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God" (John xx. 17.). This obscure saying obviously refers to the last discourses reported by St. John, and cannot be understood apart from them. Our Lord had promised the disciples that, after ascending to the Father, He would return and remain with them for ever. *Now* He had returned; and they might deem *this* to be the return which He had promised, and expect Him to remain with them henceforth in the same form. He cautioned them, however, against so misunderstanding the promise as to cleave to Him in the form in which He then appeared, because He had not yet "ascended to the Father;" implying that, after that event, when He should manifest Himself as the glorified One, they should embrace Him wholly; obviously, not in a natural, but in a spiritual sense. The words "my brethren, my Father, my God, your God," served to remind them of the promise in His last discourses — viz. that they, through Him, should enter into a special relation to the Father, whom He, in a sense peculiarly His own, could call "His Father" and "His God;" that they should, in communion with Him, recognise the Father also as "their Father" and "their God," and, therefore, have full confidence that He would come to them with the Father.

Two disciples (Luke xxiv. 13.) not of the number of the Apostles, were going, in the afternoon, to the village of Emmaus, about sixty furlongs (stadia) — *i.e.* about seven miles, from Jerusalem. They had heard that the body was not found in the grave, and had received an account of what the women had seen before Christ appeared to them; but they had not yet learned that He had risen and appeared. As they walked, they conversed, in sorrow, of what had occurred; of the expectations they had cherished that Jesus should be the Messiah to redeem the people of God; of the failure of their hopes, and their uncertainty as to the future. Under these circumstances they were joined by Jesus; who took part in their conversation,

expounded the Scriptures relating to Himself, and pointed out the errors into which they had fallen. Under the power of His words their hearts burned within them, and new anticipations dawned upon their souls. But still they did not recognise the speaker; either because the thoughts He uttered withdrew their attention from His person, or because they could not suppose that He should first appear to them, or, finally, because of a change in His person. Not until, as they sat at meat, He pronounced the blessing, broke the bread, and gave it to them, did they discern Him who had sat so often with them at table.

The two disciples, on returning to the city, found that Christ had appeared in the meantime to the Apostle Peter (Luke xxiv. 33, 34.; 1 Cor. xv. 5.). In the evening of the same day, the Apostles, Thomas excepted, were assembled, with closed doors (Luke xxiv. 36.; 1 Cor. xv. 5.), when Christ suddenly appeared in their midst, with the usual salutation, "Peace be unto you," a salutation which, from His lips, had a peculiar significance (John xiv. 27.). To prove that He was present in body, He shewed them the wounds in His hands, feet, and side. And in taking leave of them, He said, "Peace be unto you. As my Father hath sent me, even so send I you." Thus, while announcing to them the peace of fellowship with Himself, He consecrated them as messengers of peace to all mankind. He then "breathed" upon them, — a symbol of the inspiration they were to receive from heaven, to fit them to preach His Gospel, and proclaim forgiveness of sins in His name — and added, in explanation, "Receive ye the Holy Ghost."

The risen Saviour next appeared to more than 500 disciples assembled in one place; and then to His brother James. On the first day of the following week, eight days after His resurrection, He again shewed Himself to the Apostles suddenly, while they were assembled with closed doors. Thomas, who, on a former occasion, had expressed his doubt of the reality of the resurrection, was now among them; and, impressed with an overwhelming sense of the Divinity that beamed forth from the person of the risen Saviour, he addressed Him with these appropriate and emphatic words, "*My Lord and my God.*" Christ then said to Thomas, "Because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed." The long personal intercourse of Thomas with Jesus, and his faith in Him as the Son of God and as superior to death, ought to have been enough to overcome his doubts; and, on this foundation, he might well have found the statements of Christ's reappearance, given him by the others, anything but incredible. His faith should have arisen from

within, not waited for a summons from without. At the same time it is to be observed that our Saviour assigns a high place to those who are led to faith, without visible proofs, by His spiritual self-manifestation in the preaching of the Gospel,—a faith arising inwardly from impressions made upon a willing mind. His words implied that, in all after time, faith would be impossible, if there were no other way of passing from unbelief to belief than by sensible signs of assurance. And here we may observe the ground and reason why the Gospel history had to be handed down precisely in a form which cannot but give occasion for manifold doubts to the human understanding, when it conducts its inquiries apart from religious consciousness and religious wants.

Seven of the disciples had been engaged in fishing, during one whole night, on the Sea of Galilee, and had caught nothing. Early on the following morning, Jesus appeared, and asked them, kindly, as was His manner, "Children, have ye any meat?" When they replied in the negative, He bade them cast the net anew on the right side of the vessel. John was the first to recognise the voice of Jesus; whereupon the hasty Peter could not wait until the vessel reached the shore, but swam over.

After the repast, our Saviour gently reminded Peter of his promise, so precipitately made, and so soon broken. He said to him, "Lovest thou me more than these?" Peter replied, "Yea, Lord, thou knowest that I love thee." Then said Christ, "Feed my lambs." On a third repetition of the question, Peter felt its force, and exclaimed, in grief, "Lord, thou knowest all things; thou knowest that I love thee." The Saviour again repeated the injunction, "Feed my sheep," and added a word of confidence in Peter's fidelity, that at some future time he would be called to sacrifice his life in the faithful discharge of his calling.

At the next appearance among the disciples in Galilee, our Lord renewed them anew of their calling—viz. to preach the Gospel to all nations; and charged them to admit the men of all nations, by baptism, into His communion and discipleship; at the same time assuring them that all power was given to Him in heaven and in earth, to establish the kingdom of God among men, and that He would be with His own, even until the consummation of that kingdom (Mat. xxviii. 16—20.).

On another occasion our Lord was seen by James; and again by all the disciples, probably at Jerusalem. He then led out His disciples as far as Bethany, which lay on the eastern slope of Mount Olivet; and there "He lifted up His hands and

blessed them; and it came to pass, while He blessed them, He was parted from them and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God" (Mat. xxvii. 57.— xxviii. 20.; Mark xv. 42.—xvi. 20.; Luke xxiii. 50.— xxiv. 53.; John xix. 31.— xxi. 25).

[The order of events, as related for the most part in the Gospels, does not profess to be strictly chronological; but, while the succession of the leading facts and incidents is everywhere substantially preserved, there is a variety in the collocation of details — a variation probably occasioned by some connection in the mind of at least some of the evangelists different from that of the mere order of time. Hence to several events of our Saviour's life different places are assigned by different harmonists, or writers who weave into one continuous narrative the memoirs of the four evangelists; some of them even regarding only one clear year (from Passover to Passover) as the period of our Saviour's ministry. This, however, is a matter of no great importance, and it has sometimes been unduly magnified. On this subject see Greswell's *Harmonica Evangelica*; Dr. Robinson's *Harmony of the Four Gospels*; Dr. Macbride's *Lectures on the Diatessaron*; Kitto's *Daily Bible Illustrations*, vol. vii.]

ELEMENTARY AND GENERAL QUESTIONS.

1044. What route did our Saviour take from Ephraim to Jerusalem, before His last Passover?

1045. What request was made by Salome on behalf of her two sons, James and John, and how was it received by our Lord?

1046. What miracle did our Saviour perform on this occasion at Jericho?

1047. Relate the history of Zacchæus.

1048. State and explain the parables of the Ten Pounds and the Labourers in the Vineyard.

1049. To what place did our Saviour proceed from Jericho?

1050. Relate the circumstances connected with the anointing of our Saviour by Mary at Bethany.

1051. State, generally, the movements of our Saviour during the following week — *i. e.* the week of His sufferings, Passion week.

1052. Describe the approach and visit of our Lord to Jerusalem on *the first day of the week* (Sunday).

1053. What events took place on *the second day of the week* (Monday)?

1054. Relate the history of the barren fig-tree. What parable corresponds to this history?

1055. What occurred on *the third day of the week* (Tuesday)?

1056. Relate and explain the following parables — the Two Sons — the Wicked Husbandmen, — the Marriage of the King's Son.

1057. What captious questions were proposed to our Saviour by the Jews, and how did He answer them?

1058. With what question did our Lord afterwards perplex and silence His adversaries?

1059. What is the proper answer to that question?

1060. Relate our Saviour's approbation of the widow's mites.
1061. Give the substance of our Lord's prediction of Divine judgments upon Jerusalem.
1062. What intimation did our Saviour give concerning the progress of His kingdom?
1063. State and interpret the parables of the Ten Virgins and the Talents.
1064. Relate our Saviour's description of the proceedings of the Day of Judgment.
1065. What said our Lord when told that some Greeks desired to see Him?
1066. How, probably, was *the fourth day of the week* (Wednesday) occupied?
1067. Relate the events of *the fifth day* (Thursday).
1068. Say what took place at the Paschal meal; and relate especially the institution of the Lord's Supper.
1069. What discourses did our Saviour address to the disciples after they had risen from supper?
1070. Where do we find the record of our Saviour's intercessory prayer?
1071. Trace the steps of our Lord and His disciples after they quitted Jerusalem, at night.
1072. Relate the solemn events which took place in the Garden of Gethsemane.
1073. Describe, as fully as you can, and in due order, particulars connected with the betrayal — seizure — mock trial — sufferings — and crucifixion — of our blessed Saviour.
1074. Give the history of St. Peter and of the other Apostles, in connection with these events.
1075. What became of the traitor Judas Iscariot?
1076. Repeat the sayings of our Saviour on the cross.
1077. Give the history of the two criminals who were crucified with Jesus.
1078. What took place at the moment of our Saviour's death?
1079. Describe the burial of Jesus.
1080. Give the history of our Saviour's resurrection — first briefly, and then as fully as you can.
1081. How long did our Lord remain on earth after His resurrection?
1082. Relate the events which took place during this period.
1083. Give the history of our Saviour's ascension into heaven.

### Additional Questions.

1084. Describe the political parties into which the Jews were at this time divided.
1085. Explain the force of the captious questions proposed to our Saviour by the Jews, in their bearing upon the state of existing parties, political and religious.
1086. State exactly the value of a "mite."
1087. In what part of Scripture, besides the Gospels, do you find an account of the institution of the Lord's Supper?
1088. What is the meaning of the word Gethsemane?
1089. What is the meaning of "Golgotha"? Whence comes the word Calvary?
1090. On what grounds did the Sanhedrim condemn Jesus?

1091. On what charge did Pontius Pilate eventually pass sentence on Him?

1092. Show that the trial and condemnation of Jesus were informal and illegal.

1093. Where was, probably, the judgment-hall (prætorium) of Pilate?

---

## CHAPTER XLVIII.

### The Early History of the Apostles.

(Acts i.—xii.)

After our Saviour's ascension, His disciples who were in Jerusalem, including the Apostles, continued to assemble together, to the number of 120. One of their first cares was to elect an Apostle who should fill the place of Judas; and, having selected two members of their own company, Joseph Barsabas (surnamed Justus), and Matthias, they referred the final decision to the lot, accompanied with prayer to God. The election fell on Matthias, who was thus numbered with the Apostles, but of whose subsequent life and labours nothing certain is known; some placing the scene of his ministry in Macedonia, others in Cappadocia; while others say that he suffered martyrdom in Galilee.

On the first of Pentecost*, fifty days after the Passover, the great promise of our Lord to His disciples concerning the gift of the Holy Spirit received a remarkable fulfilment. They — *i. e.* the Apostles and other disciples at that time in Jerusalem— "were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind; and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" — *i. e.* there was an appearance of a lambent flame which settled upon each of the disciples. "And they were all filled with the Holy Ghost, and began to speak with other tongues"— *i. e.* in various languages different from their own; one, doubtless, speaking in one language, and another in another —"as the Spirit gave them utterance." The subject of their discourse was "the wonderful works of God"— *i. e.* doubtless,

* Called in the Old Testament the Feast of Weeks or Feast of Harvest.

the wonders which had been wrought by the Lord Jesus, and in connection with Him. Great astonishment was occasioned by this event among the large number of pious Jews and proselytes who had come up to celebrate the feast of Pentecost at Jerusalem from various parts of the world; and some of them ignorantly regarded the disciples as in a state of intoxication. Under these circumstances, Peter, as the spokesman of the Apostles, expounded the whole affair, first by a reference to the promise of the Spirit contained in the latter part of Joel ii., and then by a declaration of the death and resurrection of Jesus, which he set forth as a fulfilment of the prophecy contained in Ps. xvi. 8—11.; concluding his address with these words, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The multitude having listened to this discourse, "were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about 3000 souls" (Acts ii. 36—41.). Thus thoroughly instructed had the Apostles now become with regard to the true nature of the Gospel, and concerning their office in relation to it.

The disciples, in large numbers, now associated together in great unity and concord; meeting, no doubt, in their own synagogues, where they listened to the teaching of the Apostles, while they were continually witnessing many wonders and signs which were wrought by their hands. "They continued stedfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men as every man had need. And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts ii. 42—47.).

One of the most remarkable among the early miracles which

the Lord wrought by the ministry of the Apostles is recorded in Acts iii. This was the healing of a cripple who used to lie as a beggar at the Beautiful Gate of the Temple (probably, the celebrated gate of Corinthian brass leading from the Court of the Gentiles into the Court of the Women); who, having asked alms of Peter and John, as they were about to enter the Temple, at the ninth hour, i. e. three o'clock, received from Peter this reply, "Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk." The Divine Redeemer immediately wrought the miracle indicated by His Apostle's word; the poor man went with Peter and John into the Temple, praising God; and, when a large multitude had been drawn together by the report of this miraculous cure, Peter delivered to them an address in which he proclaimed Jesus as the true Messiah, declared the power of faith in His name, spoke of His coming again in glory, and announced Him as the prophet whom Moses had foretold (Deut. xviii. 15. 18, 19.), and as the seed of Abraham in whom all the kindreds of the earth were to be blessed (Acts iii. 12—26.). The immediate result of this miracle and discourse was a large addition to the number of the disciples; who now amounted, in the whole, to five thousand.* (Acts iv. 4.)

The attention of the Jewish authorities having been now effectually aroused, and their hostility excited to the highest pitch, Peter and John were apprehended, and brought before the High Priest and his associates, by whom they were interrogated and put upon their defence. In their presence, Peter again boldly declared the Messiahship of Jesus, and affirmed that there is salvation in no other; and when Peter and John were charged for the future not to speak at all nor teach in the name of Jesus, they answered, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard." After this, having received a further charge and warning, they were dismissed. The report of these proceedings caused the church to engage in earnest prayer for strength and boldness needful to face persecution and danger; a prayer which was not made in vain, for, "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word with boldness."

The love and unity which prevailed among the first believers

* Or, 8120; viz. 120 at first, 3000 after St. Peter's sermon, 5000 after the first apostolic miracle.

in Christ was manifested by the assistance which they rendered to each other in temporal affairs. This mutual assistance was at once liberal and systematic; so that it appears to have been a prevalent custom for the members of the church to give more or less of their property by way of contribution to a common fund, under the management of the Apostles, for the use of all who were in need of assistance. These offerings, as they were entirely voluntary, so, for the most part, they were sincere; as in the case of Joses, a Levite, of Cyprus, who "having land, sold it, and brought the money, and laid it at the Apostles' feet." But there were hypocrites, even in this first age of the Christian Church; and it pleased the great Searcher of Hearts to expose some of them, in the persons of Ananias and his wife Sapphira, and to visit them with a fearful punishment, as a warning to the church in all ages. These persons, loving the praise of men, and loving money too, and loving both more than the favour of God, having pretended to commit the whole proceeds of their lands to the charge of the Apostles for the use of the disciples, but having secretly reserved a portion for themselves, were severely rebuked by Peter for their equivocation and hypocrisy; and, having been solemnly reminded that they lied not unto men but unto God, were by the Divine power suddenly smitten dead (Acts v. 1—11.). After this, the Apostles continued to preach, and to work miracles; and the number of believers continued to increase. Hereupon the High Priest and the Sadducees—(the Sadducees appearing as the chief opponents of the Apostles, most probably because one of their leading topics related to the resurrection of the dead)—threw the Apostles into prison; "but the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the Temple to the people all the words of this life." Again interrogated before the Sanhedrim concerning obedience to their mandate, "Peter and the other Apostles answered and said, We ought to obey God rather than men;" and once more, in the presence of that body, they proclaimed their testimony concerning Jesus, saying, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." (Acts v. 30—32.) The members of the Sanhedrim then held a private conference on the matter; in the course of which Gamaliel* reminded

* Rabban Gamaliel, or Gam the elder, a celebrated Pharisee, tutor of St. Paul, and of Onkelos the Targumist.

them of the ill success of various impostors who had formerly appeared (Theudas and Judas of Galilee); and advised his brethren to beware how they proceeded in the present instance, lest perhaps the claims of Jesus and the Apostles should be founded in reality. "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." This advice was well received by the members of the council; "and when they had called the Apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts v. 38—42.)

The church now enjoyed a short season of rest from outward persecution; but, alas, its inward repose was disturbed by dissatisfaction on the part of the Grecians, or western Jews (Hellenists, *i.e.* Greek-speaking Jews, not Greeks converted to Judaism), against the Hebrews or Aramæans (*i.e.* the stricter Jews, natives of Palestine and perhaps of other regions in the east), on the ground of real or supposed neglect of their widows in the daily distribution. This circumstance led the Apostles to advise the appointment of seven men of well-known good character, for the purpose of superintending the distribution of the alms of the church; who, having been elected by the disciples, were confirmed in their office by the Apostles, with prayer and laying on of hands. The names of these officers * were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas. It may be observed that these names are all Greek, pointing to the fact that the persons themselves were Hellenistic Jews. "Their first duty was to attend to the wants of the poor; but they also assisted the Apostles in other ways, such as explaining the doctrines of the Gospel and baptizing the new converts; in one point, however, there was a marked difference between them and the Apostles. When they had persuaded men to believe, they could admit them into the Christian covenant by baptism; but they had not the power of imparting to them those extraordinary gifts of the Spirit, which it was the privilege of the Apostles only to confer by laying on their hands." †

* Who, it is to be observed, are not called *deacons* in the Acts of the Apostles.

† Burton, *History of the Christian Church*, chap. i.

Among these officers, Stephen appears to have been peculiarly eminent as a man "full of faith and of the Holy Ghost;" and the next outbreak of violence on the part of the unbelieving Jews was directed against him. He was accused before the Sanhedrim of blasphemy; a charge which he fully refuted in a long defence (an outline of which is given in Acts vii.), abounding with allusions to ancient history and prophecy, and concluding with a severe rebuke of those who, following the evil example of their fathers who had persecuted the prophets in former times, had now become the betrayers and murderers of the Just One. "When they heard these things," says the sacred historian, "they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts vii. 54—60.)

It is probable that the tenets of Stephen, indicating, as they did, the approaching abolition of the Mosaic economy, had the effect of causing the Pharisees to co-operate with the Sadducees more heartily than hitherto for the suppression of the Apostles' doctrine. At all events, the death of this first martyr was followed by a general persecution of the Christians at Jerusalem, in which Saul, who had been present on that occasion, took an active part. As a consequence of this state of affairs, a large number of the disciples, if not all except the Apostles, sought safety in flight, and were dispersed throughout various parts of Judea and Samaria. A city of Samaria (perhaps Sychar, the ancient Shechem) —a place against which the mere Jew had harboured feelings of the most bitter hostility — was now distinguished by the effectual preaching of Philip (one of the seven), who made many converts and became instrumental in delivering the people of that place from the delusions and impostures which had been practised upon them by a man named Simon. Peter and John were afterwards sent from Jerusalem, to follow up this great work and impart to the newly baptized the gift of the Holy Ghost by the imposition of their hands. This gift they withheld from Simon, who offered to purchase it with money; an impiety which was sternly re-

buked by Peter, who earnestly exhorted Simon to repentance. (Acts viii. 1—24.)

After this, Philip was commissioned by an angel of the Lord to go to meet a distinguished eunuch, or officer of state, belonging to the court of Candace, queen of Ethiopia (*i. e.* Meroë, in Upper Egypt), who had come up to Jerusalem to worship. The eunuch, on his return, was reading the prophet Isaiah in his chariot, when Philip, acting under a Divine impulse, accosted him, and convinced him of the Messiahship of Jesus, by rightly expounding the passage of the prophet (Isa. liii. 7, 8.), which at that time lay open before him. After the baptism of this illustrious convert, "Philip was found at Azotus; and, passing through, he preached in all the cities, till he came to Cæsarea."* (Acts viii. 26—49.)

We have seen that the Gospel had begun to spread beyond Jerusalem; and we find that by this time it had penetrated as far as Damascus. We learn also that the progress of persecution kept pace with that of the reception of the Gospel;—a state of things which was probably in some measure favoured by the existing relations between the Jews and the Roman government; the latter having now removed Pontius Pilate from his office of procurator of Judea, and having deposed the High Priest Caiaphas. Be this as it may, the Jews, who had been uninterrupted in their attempts against Stephen, now sent a commission to Damascus, with a view to hinder the propagation of the Gospel in that place also. Their commissioner was the eager and impetuous Saul; who, however, during this very journey to Damascus, received a far better commission from on high, being called and empowered to preach that Gospel which once he endeavoured to destroy. The particulars of his life and labours will be given in the following chapters; in the mean time, we collect those remaining notices of the early church which are recorded in the Acts of the Apostles.

The conversion of Saul produced another lull in persecution. "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord and the comfort of the Holy Ghost, were multiplied." It has been thought probable that there was another circumstance which contributed to the tranquillity of the church, either during this period or a little earlier; namely, the anxiety which had been excited in the minds of all the Jews by the

* This place, on the sea-coast, was built, and made the metropolis of Palestine, by Herod the Great. It afterwards became the residence of the Roman procurator. For a description of it, see STANLEY, *Sinai and Palestine*, Part ii. ch. vi.

declared design of the emperor Caligula * to cause his statue to be set up in the Temple at Jerusalem, instructions for which purpose had been actually sent to Petronius, who had superseded Vitellius as governor of Syria. Partly through the firm resistance of the Jews, and partly in consequence of the good offices of king Agrippa at Rome, this design was not carried into effect; and the death of the emperor soon set the matter completely at rest: but, while the agitation lasted, the Jews probably found their attention diverted from the affairs of the infant church.

It was about this time that St. Peter made an apostolic tour, in the course of which he miraculously healed Æneas of the palsy, at Lydda, and restored Tabitha (*Gr.* Dorcas, *i.e.* antelope) to life at Joppa. During his stay in the latter place, at the house of one Simon, a tanner, he was called to Cæsarea, to preach the Gospel to Cornelius, a Roman centurion of the Italian band (*i.e.* a cohort serving in Syria, composed of natives of Italy, quartered at Cæsarea), a devout man, who had seen in a vision an angel directing him to send for Peter, and to hear the message which he would deliver. The call to attend to this summons was simultaneously given to Peter himself † in another vision of a certain vessel, containing a large number of animals which were legally unclean, and accompanied with a voice, saying, "Rise, Peter, kill and eat." The Apostle at first refused to eat anything common or unclean; but he was admonished by the voice from heaven, saying, "What God hath cleansed, that call not thou common." At this juncture, the messengers from Cornelius stood before the gate; and Peter understood the voice which he had heard as intimating that he ought not to refuse to attend to the summons on the part of the Gentile centurion. He accordingly went to Cæsarea, heard the statement of Cornelius, and then, after he had preached Jesus to the assembled company, "the Holy Ghost fell on all them which heard the word," to the great astonishment of the Jews who had accompanied the Apostle from Joppa. Thus, for the first time, the Gentiles publicly received the word

* See Tacitus, *Hist.* v. 9.

† "At Jaffa, the ancient Joppa, where Peter was residing at the time of his vision on the housetop, I observed houses furnished with a wall around the roof, within which a person could sit or kneel, without any exposure to the view of others, whether on the adjacent houses or in the streets. At Jerusalem, I entered the house of a Jew early one morning, and found a member of the family sitting, secluded and alone, on one of the house-roofs, engaged in reading the Scriptures and offering his prayers." — HACKETT'S *Illustrations of Scripture*, chap. ii.

of God. On his return to Jerusalem, Peter was required to give an account of this matter, and to defend the course which he had pursued in preaching to Gentiles; a defence which he effectually made by simply narrating the events which had occurred. "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts x., xi. 1—18.)

The Gospel continued to make progress, being propagated especially through the instrumentality of those disciples who were dispersed by the persecution which arose after the death of Stephen, some of whom travelled as far as Phœnicia, Cyprus, and Antioch (in Syria), preaching the word to the Jews of those localities. At Antioch, however, some natives of Cyprus and Cyrene preached the Gospel to the Gentiles; and their word was made effectual, by Divine power, to the conversion of a large number of the inhabitants of that place. This noble and flourishing city, situate on the Orontes,— the Gate of the East, which had been founded by Seleucus, one of Alexander's generals, as the capital of his western dominions in Asia, and was now next in size and general importance only to Rome and Alexandria,—soon became the central seat of Gentile believers; and was the scene of some of the earliest labours of St. Paul, in connection with Barnabas, who had been sent thither from Jerusalem. It was the second spot, in the direction of Asia Minor and Europe, on which appeared the beacon fire that was first kindled at Jerusalem. Here the disciples were first called Christians.

A new persecutor of the infant church now arose in the person of Herod Agrippa I. (grandson of Herod the Great *), who now governed the whole of Palestine as a king under the protection of Rome. In order to ingratiate himself with the Jews, Herod put to death James the brother of John, and threw Peter into prison, where he was guarded by four quaternions of soldiers, *i. e.* four pickets of four, each picket in turn being specially engaged on guard. From this imprisonment, Peter, in answer to the prayers of the church, was miraculously delivered by the ministry of an angel; and, not long afterwards, Herod, having received with satisfaction the impious adulation of the multitude assembled in the theatre of Cæsarea, on occasion of a grand fête in honour of the emperor, and having

* Being the son of Aristobulus, whom Herod the Great put to death; he was therefore a nephew of Herod Antipas, tetrarch (sometimes called king) of Galilee, who was another son of Herod; Herodias was his sister; and he was father of the other king Agrippa (II.) afterwards mentioned in the Acts, and also of Bernice and Drusilla.

been smitten by the angel of the Lord, died of a loathsome disease; Acts xii. (A. D. 44.)

At this period of the Apostolic history, our attention is turned almost exclusively to the life and labours of St. Paul.

ELEMENTARY AND GENERAL QUESTIONS.

1094. What was the number of the disciples in Jerusalem, at the time of our Saviour's ascension?

1095. Who was chosen to supply the place of Judas Iscariot, and in what manner was the election made?

1096. Describe circumstantially the Descent of the Holy Ghost on the Day of Pentecost.

1097. Relate the substance of St. Peter's discourse to the people in connection with this great event.

1098. How many disciples were added to the church on this occasion?

1099. Describe the religious and social condition of the primitive church. (Acts ii. 42—47.)

1100. Relate the miraculous cure of the cripple at the Beautiful Gate of the Temple.

1101. State the number of the disciples after this first Apostolic miracle.

1102. Describe the first citation of the Apostles Peter and John before the Jewish authorities, with its results.

1103. Explain the eleemosynary system adopted by the early church.

1104. Give the history of Ananias and Sapphira.

1105. Relate the imprisonment of the Apostles, — the method of their release, — and the subsequent declaration of St. Peter, for himself and in the name of his brethren, before the Sanhedrim.

1106. What was the advice of Gamaliel in this matter?

1107. What was the first subject of dissension in the Apostolic church, and how was it removed?

1108. Give the names of the officers commonly called the seven deacons.

1109. State the mode of their appointment.

1110. To what work were these officers specially appointed? Describe the duties which they appear to have usually discharged.

1111. Relate the history of St. Stephen.

1112. In what condition was the church after St. Stephen's martyrdom?

1113. Who was Philip that preached in Samaria?

1114. Relate the effects of his preaching.

1115. How was his ministry seconded and supported?

1116. Relate the history of Simon (Magus).

1117. State particulars concerning Philip and the Ethiopian eunuch.

1118. How far had the Gospel now penetrated?

1119. Who was sent to Damascus by the Sanhedrim with a view to hinder the propagation of the Gospel?

1120. What circumstances probably contributed to the repose of the church after the conversion of Saul, or during the earlier lull of persecution?

1121. What miracles did St. Peter work during an Apostolic tour about this time?

1122. Relate circumstantially the history of Cornelius.

1123. At what place were the disciples first called Christians?

1124. How did the preaching of the Gospel at Antioch constitute an era in the history of the church?

1125. Who was Herod Agrippa? What was his political position? and what was his conduct toward the church?
1126. Describe the imprisonment of St. Peter under Herod Agrippa, and his miraculous deliverance.
1127. Relate the death of Herod Agrippa.

ADDITIONAL QUESTIONS.

1128. How long was the celebrated Day of Pentecost after our Saviour's resurrection? How long after His ascension?
1129. What was (probably) the Beautiful Gate of the Temple?
1130. Who was Gamaliel?
1131. What peculiarity attaches to the names of the officers commonly called the seven deacons, and what is its significance?
1132. Who were the Grecians (Hellenists) as distinguished from the Hebrews (Aramæans)?
1133. Where was Cæsarea? By whom was it built, and on what account is it remarkable?
1134. What position of affairs probably contributed to give activity to Jewish persecution of the church about the time of Saul's mission to Damascus?
1135. Give the meaning of the word Dorcas.
1136. What was the Italian band? Where was it quartered?
1137. How far did those disciples travel who were dispersed by persecution after the death of St. Stephen?
1138. Describe the situation and importance of Antioch in Syria.
1139. What place does Antioch occupy in the history of the propagation of the Gospel?
1140. Date the death of Herod Agrippa.

---

## CHAPTER XLIX.

### THE LIFE OF ST. PAUL, TO THE COMMENCEMENT OF HIS FIRST APOSTOLIC JOURNEY.

(Acts vii. 58.—xii.)

THIS great Apostle was a native of *Tarsus*, an important commercial city on the river Cydnus, in Cilicia, which was at that time a Roman province. By descent he was a Jew, and by tradition a Pharisee; his father having been a member of a Jewish family of the strictest principles, and his own education having been conducted at Jerusalem from a very early age

under a doctor of great celebrity among the Pharisees. He was therefore a Hellenistic Jew; his tribe was that of Benjamin; and his name, common in that tribe from the days of the great king of Israel, was Saul. In civil position, he was a citizen of Rome, his father having obtained or inherited the freedom of that city before the son's birth. He was brought up to the trade, or at least the occupation, of a tent-maker; *i. e.* a maker of tents consisting of goats' hair cloth, a staple production of his native country, and hence called "cilicium."

The instructor of Saul at Jerusalem was Gamaliel, a Pharisee, of the school of Hillel, whose grandson he was. With his name we have already become acquainted as having moved in the Sanhedrim for the liberation of the Apostles from custody; he was a man of eminent learning and high character, and one of the most illustrious of the Jewish rabbis in any age. Under this celebrated teacher * the young pupil "profited in the Jews' religion above many his equals in his own nation, being more exceedingly zealous of the traditions of his fathers" (Gal. i. 14.); and saw before him the high renown of a rabbi well versed in the law, — a prospect which doubtless told with powerful effect upon his self-esteem and self-righteousness.

It has been thought probable that, after the completion of his education under Gamaliel, Saul returned to Tarsus; where he may have pursued his study of Greek literature, and of the Septuagint. Be this, however, as it may, at the time of St. Stephen's martyrdom, Saul, as a young man, was present at Jerusalem, where he manifested his zeal for the law by taking a prominent part in opposing and persecuting the disciples of Christ. He took charge of the outer garments of those who committed the murderous assault on Stephen; and he must have heard the martyr's dying prayer, on behalf of his oppressors,— a prayer soon to be remarkably answered in his own conversion. It has been thought probable that, about this time, Saul was made a member of the Sanhedrim; but this supposition rests on slight grounds, and there are reasons which militate against it. Certain, however, it is, that he willingly yielded himself as an instrument of persecution in the hands

* "I asked him [a rabbi] how long the Jews were accustomed to receive instruction from their rabbis, — at what age they ceased to be regarded as pupils. The relation, he said, never ceases; unless they themselves become teachers, they continue to attend the school, and rank as disciples. This custom throws light upon the common, and no doubt correct, opinion, that the Apostle Paul was a pupil of Gamaliel at the time of his conversion, and long after he had arrived at the age of manhood." — HACKETT'S *Illustrations of Scripture*, chap. 6.

of that body; and that his zeal against the Christians was unbounded. (Acts viii. 3., ix. 2. 13. 21., xxii. 3, 4., xxvi. 9—11.; Gal. i. 13.; 1 Cor. xv. 9.; 1 Tim. i. 13.)

We have already seen that some of the disciples who were dispersed during the persecution which followed the death of Stephen travelled as far as Phœnicia and Syria; and it was to the capital of Syria, *Damascus*, distant about 136 miles from Jerusalem, that Saul directed his especial attention, while "being exceedingly mad against" the followers of Christ, he "persecuted them even unto strange cities," *i. e.* foreign cities; where, although beyond the limits of Palestine, the authority of the High Priest and Sanhedrim was acknowledged by all the resident Jews; just as now (says Dr. Kitto) the authority of the Pope is, as a rule, universally submitted to by Roman Catholics, even though living in Protestant countries.* He sought and obtained "authority" and commission "from the chief priests," enabling him to search for Christian Jews in the synagogues of Damascus. Accordingly, "breathing out threatenings and slaughter," he proceeded on his journey. That journey was almost accomplished, when, about mid-day, after Saul had come within view of the city in which he hoped to find many victims of his misguided zeal, his course was suddenly checked, and his zeal directed to a better cause, by a miraculous vision and call from heaven. "Suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord what wilt thou have me to do? And the Lord said unto him, Arise, and go to the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were

* The parallel between the system of the Pharisees and that of the Romanists holds good in more respects than one. The Pharisees, as it is here said, were disposed to pay too implicit deference to human authority in matters of faith; they were inordinately attached to traditional usages and dictation; they were proud of their own teachers and tenets, and ready to depreciate any arguments or instruction from any other quarter; they were zealous upholders of forms and ceremonies, which, in their use, were often lifeless and cumbersome; and their spirit was exclusive, intolerant, and persecuting. And all these are well-known features of Romanism. Viewed on the better side, the zeal of the Pharisees has its counterpart in Rome,—too often more completely than among Protestants.

opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink." (Acts ix. 3—9.) After the blinded traveller had been led into Damascus, the Lord appeared in a vision to a certain disciple, named Ananias, directing him to the street (called Straight) and the house (of Judas) in which Saul was, and, after answering his fears on the ground of Saul's previous character, assured him that he was "a chosen vessel" for the preaching of the Gospel, and that he had already been prepared for his visit by a vision in which he had foreseen his approach; at the same time enjoining him to lay his hands upon Saul, with an assurance that this act should be followed by the restoration of his sight. This transaction took place accordingly; and after Saul had been baptized,—(for even the remarkable circumstances of his call did not supersede the necessity of his receiving the sacred rite of baptism)—he remained for some time as a friend and guest among the disciples of Jesus, to whom his name had hitherto been a sound of terror.* In the synagogues of Damascus the new convert openly disputed with the Jews, and proved from scripture the Messiahship of Jesus. (Acts ix. 20—22.; see also St. Paul's own account in Acts xxii. 1—21., xxvi. 9—18.) This great event is supposed to have taken place about the year A. D. 41, certainly not later. And here we have a striking demonstration of the power of the ascended Saviour,—a remarkable instance of his grace in calling sinners to repentance, and in accepting those who do repent,—and at the same time an example of the importance of sincerity and uprightness of heart, even in the case of those whose efforts are misdirected through involuntary ignorance and error. (1 Tim. i. 12—16.) The Apostle's stay at Damascus at first appears to have been very short; he probably found it necessary to retire almost immediately, in order to avoid persecution, which might have been speedily directed against him with irresistible effect; at all events, he soon quitted Damascus and "went into *Arabia*," Gal. i. 17. It is not certain what was the region to which the Apostle went, although it is probable that it lay in some part of the country at no great distance from Damascus; nor have we any record of the duration of his sojourn in those parts, or of the nature of his occupation while there; all we know being that the date of his second departure from Damascus (to be hereafter men-

* On the events of this history considered as furnishing an evidence for the truth of Christianity, see Lord Lyttelton's *Observations on the Conversion and Apostleship of St. Paul.*

tioned) was after the lapse of three years from his conversion, *i. e.* three whole years, or one entire year and portions of two others. (Comp. Acts ix. 23. with Gal. i. 18.)

From Arabia Saul returned to *Damascus*, where he vigorously resumed his preaching of the Gospel. This awakened the utmost animosity of the Jews, who, having obtained military assistance from the governor of the city (an ethnarch appointed by Aretas, king of Petra, under whose dominion Damascus had at that time fallen), laid wait for the Apostle, with a view to kill him. This danger it became necessary to avoid; and Saul was enabled to escape from the city, by being let down in a basket from a window*, most probably from a window which projected over the city wall, according to a mode of building which is still observable in the East. It is worthy of remark that the same method of escape had been adopted on former occasions in favour of the spies who had been sent to explore the Promised Land (Josh. ii. 15.), and in the case of David. (1 Sam. xix. 12.)

Thus delivered from the perils of conspiracy at Damascus, the Apostle went to *Jerusalem*, being desirous to become acquainted with St. Peter. (Gal. i. 18.) Here, however, he was at first an object of suspicion and fear to the disciples, until he obtained the countenance of Barnabas, who introduced him to the Apostles Peter and James.† (Acts ix. 26—28.; Gal. i. 18, 19.) The interview which took place between these chosen servants of the Lord must have been full of interest, but it was not suffered to continue long. Again Saul began to proclaim Jesus as the Messiah, and to dispute against the Hellenists; and again a conspiracy was formed for the purpose

* "As I stood with a friend who resided at Damascus, looking at the windows [in the city wall], a couple of men came to the top of the wall with a round shallow basket, full of rubbish, which they emptied over the wall. 'Such a basket,' said my friend, 'the people here use for almost every sort of thing. If they are digging a well, and wish to send a man down into it, they put him into such a basket; and that those who aided Paul's escape should have used a basket for the purpose was entirely natural, according to the present customs of the country. Judging from what is done now, it is the only sort of vehicle of which men would be apt to think under such circumstances.' Pilgrims are admitted into the monastery at Mount Sinai in a similar manner. A rope, with a basket attached to it, is let down from a window or door, about thirty feet above the ground. Those who are to ascend seat themselves, one after another, in this basket, and are thus drawn up by means of a pulley or windlass, turned by those in the convent." — HACKETT'S *Illustrations of Scripture*, chap. ii.

† Namely, James, our Lord's brother, sometimes called James the Just, bishop of Jerusalem, perhaps the author of the Epistle.

of putting him to death. Besides this, on one occasion, when Saul was praying in the Temple, he fell into a trance, and beheld a vision in which the Saviour appeared to him with a peremptory order to depart from Jerusalem without loss of time, and to proceed to labour among the Gentiles, an office which was now distinctly assigned to him for the third time. (Acts xxii. 17—21.) Accordingly, at the end of a fortnight, the Apostle suffered himself to be conveyed away from Jerusalem by the brethren, who had been anxious for his safety; and, having reached *Cæsarea* (*i. e.* Cæsarea Stratonis, on the sea coast), he sailed thence for Tarsus, and immediately commenced preaching the Gospel in the regions of SYRIA AND CILICIA. (Gal. i. 21.) It is probably to this point of time that we may refer the conversion and baptism of Cornelius, already related in the preceding chapter; and it was also at this period that some disciples from among the Hellenistic Jews of Cyprus succeeded in obtaining Gentile converts at Antioch. Barnabas, having been sent from Jerusalem to confirm the minds of these Gentile believers at Antioch, and finding how great a work had been begun in that place, proceeded thence to seek Saul at Tarsus, with a view to obtain his assistance. Accordingly Saul returned with him to *Antioch*, where they continued together a whole year, labouring amidst the large and increasing number of believers in the Lord Jesus, who now constituted a considerable church, chiefly of Gentile "Christians," a name which, as we have already seen, was given to the believers first at this place, probably by the unbelieving heathen, in order to distinguish them at once from themselves and from the Jews.

In the Apostolic age, this Antioch, in Syria, was not only a city of great extent and magnificence, and a place of considerable commercial importance, but it was no less distinguished as a scene of unbounded licentiousness and all the lowest depravity of heathen vice. Here Saul and Barnabas were laboriously engaged in the great work of gathering souls to Christ, when a remarkable opportunity was afforded for the practical manifestation of that Christian spirit which had already been produced. A disciple, named Agabus, endued with the gift of prophecy, who had come down from Jerusalem, announced the near approach of a severe famine; under these circumstances, a contribution towards the relief of the brethren at *Jerusalem* was immediately set on foot, and in a short time its proceeds were transmitted to the place of their destination by Saul and Barnabas; who, after they had fulfilled their commission, returned to *Antioch*, bringing with them "John, whose surname was Mark," a kinsman of Barnabas. (Acts xi.

27—30.; xii. 24, 25.) These circumstances occurred about the time of the death of James, the imprisonment of St. Peter, and the death of Herod Agrippa I., at Cæsarea. (A.D. 44.) (Acts xii.)

### Elementary and General Questions.

1141. Give an account of the native place, parentage, civil position, education, and early occupation of the Apostle Paul.
1142. Describe the part which he took in the persecution of the Christians.
1143. Give the narrative of his conversion, and call to the Apostleship.
1144. Relate the history of St. Paul, after his conversion, at and near Damascus.
1145. With what object did the Apostle go to Jerusalem upon quitting Damascus?
1146. Why did he soon afterwards leave Jerusalem?
1147. To what region did he next repair?
1148. By whom, and on what account, was St. Paul fetched from Tarsus to Antioch?
1149. On what occasion did Paul and Barnabas travel from Antioch to Jerusalem?
1150. Whom did they bring with them on their return to Antioch?

### Additional Questions.

1151. Give some further account of Gamaliel.
1152. Exhibit the points of agreement which subsist between the system of the Pharisees and that of the Romanists.
1153. Under what government was Damascus at the time of St. Paul's escape from this city?
1154. Name other persons mentioned in Scripture History as having effected an escape in the same manner as St. Paul at Damascus. Give modern illustrations.
1155. Describe the general importance and character of Antioch in the time of St. Paul.
1156. Date, — the conversion of St. Paul, — the return of Paul and Barnabas from Jerusalem to Antioch, — the imprisonment of St. Peter, — and the death of Herod (Agrippa I.).

## CHAPTER L.

### St. Paul's First Apostolic Journey.

(Acts xiii., xiv.)

We are now led to regard the church at Antioch as the centre of active missionary operations for the further dissemination of the Gospel in the heathen world, and especially as the occasional home and starting point of the great Apostle of the Gentiles. On one occasion, during the celebration of public worship, a distinct revelation was made to this church, including a call for the dismissal of Barnabas and Saul (as the Apostle was still called), on a mission to distant parts. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts xiii. 2, 3.) Being thus solemnly sent forth (probably about A.D. 45—50), Barnabas and Saul immediately repaired to *Seleucia* (the harbour of Antioch *), whence they embarked for Cyprus, the native place of Barnabas, several of the inhabitants of which island had already been numbered among the Christians of Antioch. The Apostles — together with John, surnamed Mark, a kinsman of Barnabas, who went with them as an attendant, or companion — landed at Salamis, where they preached the Gospel in the Synagogue of the Jews, and then proceeded across the island to *Paphos*, a place celebrated for its impure and debasing worship of Venus, and at that time distinguished also as the residence of the Roman governor. This governor was, as is accurately stated in Acts xiii. 7. (*Gr.*), a proconsul †, Cyprus being at that time a senatorial province; for, although Cyprus had at one time been appropriated by the emperor Augustus to himself, it had afterwards been exchanged by him with the senate for another province. The proconsul in office when Saul and Barnabas visited Cyprus was Sergius Paulus. At that

* As the Piræus was the harbour of Athens, Ostia of Rome, Cenchreæ of Corinth.

† The word in our translation is *deputy*. The senatorial provinces were governed by proconsuls; the imperial provinces by proprætors, under whom, in subordinate districts, were procurators. Judea was a subordinate district of the Roman province Syria.

time his mind was under the influence of a certain Jewish impostor named Barjesus, who professed the practice of astrology or of magical arts, and styled himself Elymas (the Wise Man), and who exerted his utmost power to hinder the proconsul from giving a candid attention to the preaching of the Apostles. Saul solemnly denounced the Satanic wickedness of this "bold bad man," and pronounced on him a sentence of blindness, which was immediately fulfilled by the Divine power, and became the means of converting the Roman governor to the faith of Christ. At this point of the history in the Acts of the Apostles, the name of Saul is suddenly changed to that of Paul, which is always afterwards retained; whence it is commonly supposed that the name was assigned or adopted in commemoration of the conversion of Sergius Paulus. Some, however, suppose that the Apostle had always borne the Gentile name Paul, as well as the Hebrew Saul: and that this name began now to be exclusively employed, because at this time its owner began to devote himself to his great work of preaching the Gospel among the heathen.

From Cyprus the Apostles sailed to the coast of PAMPHYLIA, and having landed at *Attalia*, proceeded to *Perga*. At this stage of their journey, their attendant John Mark quitted them and returned to Jerusalem;—a proceeding which appears to have incurred the strong disapprobation of St. Paul, although it was viewed in a less unfavourable light by Barnabas. It seems that he was too fond of ease at home to endure the fatigues of the Christian mission, or too faint-hearted to brave its dangers. Dangers, in fact, were here abundant; for the route of the Apostles, who, after a brief stay at Perga, departed for *Antioch in Pisidia* (now Yalobatch), lay through wild and difficult mountain passes, notoriously infested by robbers. On the first Sabbath after their arrival at Antioch, the Apostles attended the synagogue, and, at the proper part of the service, were invited to address the congregation. Paul then delivered a discourse, founded upon prophecy and history, in which he announced the death and resurrection of Jesus, and strongly proclaimed him as the Messiah; concluding with these emphatic words, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets, Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts xiii.

38—41.) This discourse led some of the Jews and proselytes to give at least a temporary adherence to the Apostles and their preaching; and on the next Sabbath the synagogue was filled with a large congregation, including many Gentiles, eager to obtain further instruction from the lips of the Apostles. Now, however, the indignation of the Jews was aroused, when they found that the Gentiles were addressed, and were invited to become members of the kingdom of Messiah on an equal footing with themselves: and they protested against the doctrine of the Apostles with such vehemence and bitterness that "Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth." (Acts xiii. 46, 47.) Many of the Gentiles lent a willing ear to the truths which the Jews rejected, and the doctrine of the Gospel was beginning to make great progress in Pisidia, when an organised and severe persecution, aided by the "devout and honourable women" and "the chief men of the city" at the instigation of the Jews, compelled the Apostles to quit this part of the country; not, however, without leaving behind them in Antioch some faithful disciples, who, even when deprived of their instruction, "were filled with joy and with the Holy Ghost." (Acts xiii.) The Apostles now directed their steps towards LYCAONIA, and, after journeying about ninety-three miles, took up their abode at *Iconium*, the capital of that province (now Konieh, celebrated in history as the capital of the Seljukian Sultans of Roum). Here again they preached the Gospel in the synagogues, obtained an audience, and made converts, being enabled to seal their doctrine with the exercise of miraculous power: again, however, they became an object of persecution to the Jews, who contrived to obtain the aid of the Gentiles against them, and made it needful for them to effect their escape from the place. They then repaired to other parts of Lycaonia, in the neighbourhood of Lystra and Derbe.

The ministration of St. Paul at *Lystra* was not without effect in winning disciples to the faith of Christ, among whom probably was his future fellow-labourer Timothy. Here also great attention was excited by his miraculous cure of a cripple, at which the multitude were so astonished that they exclaimed "The gods are come down to us in the likeness of men," and, taking Paul (as the chief speaker) for Mercury, and Barnabas

for Jupiter, brought oxen and garlands to the entrance of the house in which they were staying, with a view to offer sacrifice unto them. From this act of ignorant idolatry they were restrained by St. Paul, who hereupon took occasion to protest against the false worship of heathenism, and to proclaim the true and living God, the Creator of heaven and earth. Soon, however, the minds of these bewildered heathen became subject to a violent reaction, or rather underwent a sudden change. Under the persuasion of some Jews who had followed the Apostles from Antioch and Iconium, they quickly proceeded to extremities, and "having stoned Paul, drew him out of the city, supposing he had been dead." The Apostle, having been either supported or restored by Divine power, rose up, and returned into the city; but, on the next day, he took his departure, in company with Barnabas, for *Derbe*. "And when they had preached the Gospel to that city, and had taught many, they returned again to *Lystra*, and to *Iconium*, and *Antioch*, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts xiv. 21—23.) Continuing to retrace their steps, the Apostles descended to PAMPHYLIA, proceeded to *Perga*, and then set sail from *Attalia* for *Antioch in Syria*, "from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples." (Acts xiv. 26—28.)

ELEMENTARY AND GENERAL QUESTIONS.

1157. What led to the mission of Paul and Barnabas from Antioch on their first apostolic tour?
1158. Trace their route on that occasion.
1159. Who was Sergius Paulus? Relate the history of his conversion.
1160. How do you account for the name of the Apostle Paul?
1161. Relate the events which took place at Antioch in Pisidia.
1162. State the history of Paul and Barnabas at Iconium.
1163. What took place at Lystra?
1164. What is recorded concerning Paul and Barnabas at Derbe?
1165. From what point of their journey did the fellow-labourers retrace their steps to Perga and Attalia?

ADDITIONAL QUESTIONS.

1166. Date St. Paul's first apostolic journey in company with Barnabas.

1167. State the position of Christian Antioch with respect to the Gentile Church in general.

1168. What were the ports or harbours of Rome, Athens, Antioch in Syria, Corinth?

1169. Under what government was Cyprus in the time of St. Paul? Give the history of this matter.

1170. Distinguish between proconsuls, proprætors, procurators.

1171. At what place did John Mark quit Paul and Barnabas on their journey?

1172. What, probably, led to this desertion?

---

## CHAPTER LI.

### St. Paul's Sojourn at Antioch. — His Second Apostolic Journey. — Return to Antioch.

(Acts xv. 1. — xviii. 22.)

During St. Paul's stay at Antioch after his return from his first apostolic tour, there arose in the church of that place a violent controversy concerning the necessity of conformity to the whole Mosaic ritual, including the rite of circumcision, on the part of Gentile believers, the affirmative being strenuously maintained by some Jewish disciples (false brethren, Gal. ii, 4.), lately arrived from Jerusalem, while Paul and Barnabas insisted on the negative. The doctrine of the Judaizers was this, "Except ye be circumcised after the manner of Moses, ye cannot be saved;" a false doctrine, which St. Paul could not fail vehemently to oppose. But, notwithstanding his authority and influence, the minds of the Christians at Antioch were greatly disturbed by the questions which had been raised, and it was determined that Paul and Barnabas, with Titus, a Gentile convert, as their companion, should repair to *Jerusalem* and consult the church at that place on the debated point. This appears to have been the third journey which St. Paul made to Jerusalem after his conversion to Christianity, and it was at the date of about fourteen years from that event.* On the

* But some think that the visit alluded to in Gal. ii. was anterior to that recorded in Acts xv.

arrival of the deputies at Jerusalem and after some conferences, especially with Peter, James, and John, a meeting of the Apostles, elders, and the whole church was convened for the purpose of disposing of the disputed question. This meeting was addressed first by St. Peter, and afterwards by Paul and Barnabas, in favour of the principles of Christian liberty; and at last an opinion to the same effect was pronounced by St. James (our Lord's brother), which led to the framing of a decree, addressed to the churches of Syria and Cilicia, declaring that the observance of the Mosaic ritual and ceremonies was not obligatory on Gentile believers in Christ; only it was required that they should abstain from meats offered to idols, from blood, from things strangled, and from those acts of profligacy and vice which were openly practised in connection with the celebration of heathen idolatries. Accordingly, as a practical illustration of the principles thus established, Titus was admitted into full communion with the mother-church at Jerusalem, without being compelled to receive the rite of circumcision; and the stamp of public approbation was affixed to the past proceedings of St. Paul with reference to the Gentile converts, as well as to the tenets which he had maintained at Antioch, and which he has so emphatically embodied in his Epistles, to the effect that, in the matter of true Christianity, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Col. iii. 11.) The decision of the assembly at Jerusalem was an occasion of intense satisfaction to the Christians of Antioch. It has been observed that the mention made of St. John, in connection with this transaction, is the last which we find in Scripture until the period in which he received the Apocalyptic vision. (Acts xv. 1—31.; Gal. ii. 1—10.) On their return from Jerusalem, the deputies were accompanied by Judas and Silas, and also probably by Mark.

The Apostles Paul and Barnabas remained some time at *Antioch* after they had returned from Jerusalem with the apostolic decree. During this period (as far as we can judge), St. Peter came from Jerusalem on a visit to the Christians of Antioch; and, strange to say, after having at first held full communion with the uncircumcised Gentile believers, he withdrew himself from them at the instigation of some brethren from Jerusalem; hereby contradicting the principles of the late decree, and adding his influence to the tenets of those who taught that an observance of the Mosaic ceremonies was necessary to salvation. We find that Barnabas also, the colleague of St. Paul, concurred in these views. Under these painful cir-

cumstances, knowing that St. Peter was influenced by the sinful fear of man, and being persuaded that his conduct was dangerous to the peace and purity of the church, the great Apostle of the Gentiles boldly "withstood him to the face, because he was to be blamed," strongly asserting the great evangelical principle that Jews and Gentiles alike are to be saved by faith in Christ, and not on the ground of obedience to the Mosaic law. This faithful reproof was not in vain; St. Peter afterwards, perhaps from that moment, preached the pure Gospel of Christ, and cherished a truly Christian regard for him whom, when he subsequently wrote his second Epistle, he described as "our beloved brother Paul." (Gal. ii. 11—21.; 2 Pet. iii. 15, 16.)

After the lapse of some time spent at Antioch (perhaps from five to eight years, during which period, however, the Apostles may have made some journeys not recorded in Scripture) St. Paul proposed to Barnabas to revisit the several churches which they had founded on their former tour. The proposal was readily entertained, but a cause of dissension arose which led the two apostolic missionaries to the adoption of separate routes. Barnabas proposed that they should take with them Mark as their companion; but Paul resolutely declined to do so, on account of his past conduct, when he "departed from them from Pamphylia, and went not with them to the work." This refusal was too sharply resented by Barnabas, whose kinsman Mark was: and the result was that Barnabas, taking Mark, went to Cyprus, which was the first point of the previous tour*; while Paul, taking as his companion Silas, who had remained at Antioch after having accompanied Paul and Barnabas from Jerusalem, and having been "commended by the brethren to the grace of God," took an overland route to ASIA MINOR, designing to begin his labours in Cilicia. (Acts xv. 36—41.)

Having travelled through SYRIA and CILICIA, confirming the churches (*i. e.* establishing them in the faith, Acts xv. 41.), Paul and Silas went up the country to LYCAONIA, where they proceeded first to *Derbe*, and then to *Lystra*. Here St. Paul found a convert—one of the fruits of his former ministry in this place,—in whom he recognised a person well adapted to serve as his future friend and companion in labour. This was Timothy, who had been trained up from his youth in the devout study of the ancient Scriptures, under the care of his mother Eunice and his grandmother Lois; and who, having been convinced

* There is no certain record of the life or acts of Barnabas after this event; Mark afterwards rejoined St. Paul, by whom he is mentioned in his Epistles. (Col. iv. 10, 11.; 2 Tim. iv. 11.; Philem. 24.)

by St. Paul, under the teaching of the Holy Spirit, that Jesus was the Messiah, and having obtained a high character among the Christians of Lystra and Iconium, was now chosen as his associate by St. Paul, and responded to his call. His mother was a Jewess, but his father was a Greek; and hence Timothy had not received circumcision. To this rite, however, he now willingly submitted, at the desire of St. Paul; who, while he strongly maintained, in opposition to Judaising Christians, that circumcision was not necessary to salvation, and who, in maintaining this principle on a former occasion, would not suffer Titus to receive circumcision at Jerusalem (Gal. ii. 3.), yet, from a prudent regard to those Jews to whom, in company with Timothy, he was about to preach the Gospel, did not hesitate to circumcise the Lycaonian disciple, as a measure highly expedient with a view to the success of his future ministry. It has been well said, "Paul carried with him the letter of the Apostles and elders, that no Gentile Christian might be enslaved to Judaism. He circumcised his minister and companion that no Jewish Christian might have his prejudices shocked. His language was that which he always used, 'circumcision is nothing, and uncircumcision is nothing.' The renovation of the heart in Christ is everything. Let every man be persuaded in his own mind! No innocent prejudice was treated roughly by St. Paul. To the Jew he became a Jew, to the Gentile a Gentile; he was 'all things to all men, if by any means he might save some.'"*

From Lystra St. Paul went to *Iconium*, whence he proceeded northwards through PHRYGIA and GALATIA; thus striking out an entirely new route. In some part of Galatia the Apostle appears to have been detained for a season by an attack of sickness or bodily infirmity (Gal. iv. 13—16.); without, however, being compelled to forego the great duty of preaching the Gospel and working miracles among the native population of the place or places at which he paused in his journey, where he was most kindly received, and his labours were crowned with a large measure of success. After this, the Apostle and his associates were "forbidden of the Holy Ghost to preach the word in Asia" (*i. e.* a region on the western coast of Asia Minor). And, "after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not. And they, passing by Mysia, came down to *Troas*" (*i. e.* Alexandria Troas, on the coast; now called Eski-Stamboul, or Old Constantinople, because Constantine had marked this place as his

* Conybeare and Howson, *Life and Epistles of St. Paul*, chap. viii.

new capital, before he finally fixed upon Byzantium) (Acts xvi. 6—8.). In fact, the great Head of the Church was about to employ the Apostle of the Gentiles in a new and unexpected sphere of action; He was about to send him into EUROPE. And now a Divine intimation to this effect was expressly given. In a vision, a man of Macedonia appeared to St. Paul, saying, "Come over into Macedonia and help us. And after he had seen the vision," says the sacred narrative, "immediately *we* [*i. e.* Paul, Silas, Timothy, and Luke*, the penman of the Acts, who appears to have joined the company at this place] endeavoured to go into MACEDONIA, assuredly gathering that the Lord had called us to preach the Gospel unto them." (Acts xvi. 10.) The apostolic company took ship, and, having passed the mountainous island *Samothracia* (now Samothraki), under which they probably lay at anchor for a night, they landed at *Neapolis* (now, probably, Cavallo), and thence proceeded directly to *Philippi*, the chief city of the first part or region of Macedonia (Macedonia Prima†).

On the Sabbath after their arrival at this place, the Apostle and his companions attended a place of prayer, outside the city,

* St. Luke may have been one of the converts who were the fruits of St. Paul's preaching at Antioch. "His name indicates not only that he was of Gentile descent, but that he was either a slave or a freedman. That name 'Lucas' is a contraction of 'Lucanus;' and in this contracted form it frequently occurs as a name given to slaves. The fact that Luke was a physician strengthens the impression derived from his name, respecting his condition as a freedman. The higher ranks of Romans were averse to the practice of medicine, which they left rather to their slaves. Many of these were highly educated; and only such as showed the requisite talent were trained to the liberal arts. In Luke, then, we behold an educated and well-informed Greek, versed in the medical sciences. . . . Whether Luke joined Paul, Silas, and Timothy at Troas, by pre-arrangement, or by a providential meeting, or with reference to Paul's delicate health, cannot be said. But it is certain that the friends received him as a valuable associate in addition to their party. . . . We shall be able to trace Luke as the companion of Paul through most of the remaining history; and with Paul that history leaves him at Rome. What became of him after the Apostle's death is not known, and the traditionary accounts are not only of little intrinsic value, but differ in every point,—as to the scene of his labours, and as to the place, the time, and the manner of his death. It is, however, generally understood that he was of mature age when he became acquainted with Paul, and that he survived him some years, dying at the age of eighty or eighty-four." —KITTO, *Daily Bible Illustrations*, vol. viii. pp. 384, 385.

† Celebrated on account of the decisive victory won in its neighbourhood by Octavianus (Augustus) and Antony over Brutus and Cassius, A.D. 42; whence it received from Augustus the dignity of a colonia, or branch city of Rome. The full name of the place was Colonia Augusta Julia Philippensis.

on the banks of the river Gaggitas *, which was frequented by a few devout women, Jewesses and proselytes: and here Paul preached the Gospel for the first time in Europe. The immediate result was the converson of a woman named Lydia, a native of Thyatira, engaged in the trade of purple-dyeing; "whose heart the Lord opened that she attended unto the things which were spoken of Paul;" and who, having been baptized, together with her household, gave a hospitable reception to the Apostle and his company. After this, the Gospel continued to gain ground in Philippi, and a church was gradually formed, apparently without opposition; until at length it attracted attention, and became an object of persecution, in connection with the following remarkable occurrence. A female slave, possessed with an evil spirit (called in Scripture "a spirit of Python"), who had brought large profits to her proprietors by the practice of divination or soothsaying, fell into the habit of following Paul and his companions on their way to the place of religious assembly, exclaiming, "These men are the servants of the Most High God, which shew unto us the way of salvation." At length, moved with holy indignation, and acting under Divine impulse, Paul "turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." The profits which had been made by the slave, as a poor demoniac, now ceased; when her masters, irritated by the loss, stirred up the mob, and cited Paul and Silas before the prætors, under a charge of disturbing the peace and of introducing strange religious observances, contrary to the Roman law. The charge was considered to have been proved, and Paul and Silas were scourged (*i.e.* severely beaten by the Roman lictors with their rods) and committed to prison, where the jailor cast them into the inner or lower dungeon, and made their feet fast in the stocks.† "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice,

* Conybeare and Howson: — who compare what Juvenal says of the Jews by the fountain outside the Porta Capena at Rome (iii. 11.).

† A kind of wooden fetter, or instrument of confinement and torture, applied to the feet or neck. Lat. *nervus*.

saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts xvi. 25—34.) The result was that Paul and Silas quitted Philippi, probably leaving Timothy and Luke behind them. "When it was day, the magistrates [prætors] sent the sergeants [lictors], saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates; and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed." * (Acts xvi. 35—40.)

From Philippi, Paul and Silas travelled (doubtless along the well-known Roman road called Via Egnatia, which extended from Dyrrhachium on the Adriatic to the Hebrus in Thrace), by way of Amphipolis and Apollonia, to *Thessalonica*, nearly 100 miles S.W. from Philippi, and the chief city of the second part of Macedonia, — a populous and important city on the Thermaic Gulf, more anciently called Emathia, Halia, and Therma, now Saloniki. In this place, at that time the capital of the Roman province Macedonia, St. Paul immediately preached Christ to the Jews in their synagogue, on three consecutive Sabbaths; and it is probable that he made here some considerable stay, since we find that here, while he declined being in any measure chargeable to the local church, he received contributions from Philippi, and was also engaged

* "Timothy joined them soon, either at Thessalonica or Berea, but we do not again find Luke the companion of Paul until four or five years after, when he left Greece on his final recorded visit to Jerusalem." — Kitto, *Daily Bible Illustrations*, vol. viii. p. 357.

in working at his trade. (Phil. iv. 15, 16.; 1 Thess. ii. 9.) Certain however it is, that under his ministry many converts were made, sufficient to excite the jealousy of the unbelieving Jews, who raised a tumult, and would have brought Paul and Silas before the politarchs *, but, not being able to find them, contented themselves with taking their host Jason, and charging him with harbouring men who were dangerous to the public peace, and enemies to the imperial authority. Jason was accordingly obliged to give security for the good conduct, or more probably, for the immediate departure, of his guests, and "the brethren immediately sent away Paul and Silas by night, unto Berea." (Acts xvii. 1—10.)

At *Berea*, St. Paul, as usual, preached in the synagogues, where he found Jews who "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." By this candid and earnest attention to the gospel many of them were led to embrace the faith of Christ; "also of honourable women, which were Greeks, and of men not a few." Soon, however, some of the Thessalonian Jews came to Berea and excited such a storm of ill-will against St. Paul, that he found it expedient to quit the place, leaving behind him Silas and Timothy (the latter having rejoined the Apostle either here or at Thessalonica) to carry on the work which he had so well begun. St. Paul now hastened toward the Macedonian coast, where he embarked for Athens, whence he sent home some brethren who had accompanied him from Berea, with instructions that Silas and Timothy should rejoin him as speedily as possible. (Acts xvii. 10—15.)

When St. Paul entered *Athens*, his spirit was stirred within him at beholding the symbols and observances of idolatry in that metropolis of Grecian superstition; while his attention was especially attracted by an altar which he saw, with this inscription, "To the Unknown God." † He went probably in the

* Politarchs, the proper title of the magistrates of Thessalonica; which was a free city, but not a *colonia*, in which latter case the magistrates would have been prætors. The title politarch is unusual; but it occurs in an inscription in Thessalonica, which thus furnishes a remarkable testimony to the accuracy of the sacred historian. It seems that the magistracy of the place consisted of seven politarchs. See Conybeare and Howson.

† "Replete as the whole of Greece was with objects of devotion, the antiquarian traveller [Pausanias] informs us that there were more gods in Athens than in all the rest of the country; and the Roman satirist [Petronius] hardly exaggerates when he says that it was easier to find a god there than a man. But the same enumeration which proves the existence of the religious sentiment in this people, shows also the value-

first instance to the Jewish synagogue, and there asserted the Messiahship of Jesus; and he went also to the Agora, and there held animated intercourse with the native population. But the Apostle was now in the chief seat of the Grecian philosophy, no less than of Grecian worship, distinguished by the Lyceum, the resort of the Peripatetics or followers of Aristotle, the Academy, frequented by the disciples of Plato, the Garden of the Epicureans and the Porch of the Stoics; and he was speedily encountered by some of the Epicureans, whose theory was atheism, and whose practice was self-gratification or pleasure, and by some of the Stoics, whose theory was pantheism, and whose practice was self-exaltation or pride. Great attention was excited by the new doctrine, the doctrine of Jesus and the resurrection, which the Apostle brought to the ears of the inquisitive and excitable Athenians; and no long time elapsed before he was cited before the Areopagites to give an account of the substance of his teaching. On the Areopagus the Apostle then stood forth, giving credit to the Athenians for their strict regard to divine worship according to their existing views ("exceedingly devout" not "too superstitious"),—boldly declaring the error of the prevalent idolatry—the being of the true God, Creator of heaven and earth †,—and the coming Day

less character of the religion which they cherished. It was a religion which ministered to art and amusement, and was entirely destitute of moral power. Taste was gratified by the bright spectacle to which the Athenian awoke every morning of his life. Excitement was agreeably kept up by festal seasons, gay processions, and varied ceremonies. But all this religious dissipation had no tendency to make him holy. It gave him no victory over himself; it brought him no nearer to God. A religion which addresses itself only to the taste is as weak as one that appeals only to the intellect. The Greek religion was a mere deification of human attributes and the powers of nature. It was doubtless better than other forms of idolatry which have deified the brutes; but it had no real power to raise him to a higher position than that which he occupied by nature. It could not even keep him from falling to a lower degradation. To the Greek this world was everything; he hardly even sought to rise above it. And thus, all his life long, in the midst of everything to gratify his taste and exercise his intellect, he remained in ignorance of God. This fact was tacitly recognised by the monuments in his own religious city. The want of something deeper and truer was expressed on the very stones. As we are told by a Latin writer [Aulus Gellius i. 28.], that the ancient Romans, when alarmed by an earthquake, were accustomed to pray, not to some one of the gods individually, but to God in general, *as to the Unknown*; so the Athenians acknowledged their ignorance of the True Deity by the altars with this inscription, To THE UNKNOWN GOD, which are mentioned by heathen writers [Pausanias and Philostrates] as well as by the inspired historian."—CONYBEARE and HOWSON, *Life and Epistles of St. Paul*, chap. x.

† Quoting the words of the Greek writers, "We are his offspring." ...us, *Phenomena*. Cleanthes, *Hymn. in Jov.* v.

of Judgment at the resurrection of the dead, a pledge of which great event had already been given by the resurrection of Jesus. "And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter. So Paul departed from among them;" but not without finding some fruits of his ministry in the conversion of Dionysius the Areopagite, a woman named Damaris, and others. (Acts xvii. 16—34.) St. Paul remained some time longer in Athens, where he was probably rejoined by Timothy from Berea, whom he appears to have sent hence to Thessalonica. At length he quitted this place for *Corinth*, forty miles from Athens.

In the time of St. Paul, Corinth was a Roman colonia, and metropolis of the province of Achaia; it contained a large population, which included many Jews, whose numbers had been recently increased by the banishment of Jews from Rome under an edict of the emperor Claudius;—and it was a busy emporium of commerce * by which it was brought into connection with all parts of the then known world. Here St. Paul found among the Jewish refugees † from Rome, one named Aquila, with his wife Priscilla; to whom he immediately attached himself, working with Aquila at their common trade of tentmakers, and at the same time probably bringing them to the faith of Christ. On the Sabbaths he repaired to the synagogues, and there endeavoured to convince the Jews and proselytes of the Messiahship of Jesus. Such was his occupation, when he was rejoined by Silas and Timothy from Macedonia; the latter having paid that visit to Thessalonica for which he had been sent from Athens, and now bringing intelligence concerning the state of things in that church which led the Apostle to address to them a letter that has come down to us as the earliest of his inspired epistles—the *First Epistle to the Thessalonians.*

By this time the opposition of the Jews had been aroused, and St. Paul retired from the synagogue, solemnly protesting against the unbelief and impiety of his countrymen, and announcing his intention of addressing himself henceforth to the Gentiles; accommodation for which purpose was given him at

* There was a port on each side of the isthmus; the eastern one (Cenchreæ) very nearly nine miles, and the western (Lechæum) a mile and a half, from the city.

† "Judæos, impulsore Chresto, assidue tumultuantes, Româ expulit." (Sueton. *Claud.* xxv.) It has been thought not unlikely that the tumults to which the historian refers may have arisen from some opposition of the Jews to Christian doctrine and teaching,—thus giving an early indication of the introduction of the Gospel at Rome.

the house of a proselyte named Justus, near the synagogue. It was probably soon after the occurrence of these troubles that the Apostle wrote his *Second Epistle to the Thessalonians*. At Corinth the work of evangelisation proceeded. Among the new converts are reckoned Stephanas and his family (1 Cor. xvi. 15.), which perhaps included Epænetus (Rom. xvi. 5.); and Gaius (1 Cor. i. 14.; Rom. xvi. 23.). "Crispus, the chief ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night in a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them." (Acts xviii. 8—11.) After this, the Jews, indignant at the success of the Apostle's ministry, raised a tumult against him, and accused him of illegal teaching before the proconsul L. Junius Annæus Gallio *—who, however, refused to take cognizance of the affair. On this occasion, Sosthenes, the ruler of the synagogue, took an active part as leader of the accusation against Paul, and was severely handled by the tumultuous multitude. Afterwards he became a convert to the Christian faith, and we find his name associated with that of St. Paul in his First Epistle to the church of Corinth. From this time, during his continued residence in Corinth, the Apostle appears to have been unmolested: and at length he took leave of the Corinthian church, intending to pay a visit to the east. Taking with him Aquila and Priscilla, the Apostle proceeded to *Cenchreæ*, which was the eastern sea-port of Corinth; and here he † shaved his head, in consequence of his having made a vow; that is, probably, a vow to offer at Jerusalem a sacrifice of thanksgiving for recovery from sickness, or for his preservation from manifold dangers. From Cenchreæ, Paul and his companions sailed across the Ægean to *Ephesus*, where the Apostle preached in a Jewish synagogue, and then speedily took his departure, leaving Aquila and Priscilla behind him, and promising, in reply to the solicitations of the Ephesian Christians, that at some future time, if it should please God, he would pay them another visit. St. Paul was hastening to Jerusalem, probably with a view to perform his vow at some approaching festival; and accordingly he sailed, without loss of time, from Ephesus to

* Brother of the philosopher, M. Annæus Seneca, and of L. Annæus Mella, father of the poet Lucan.

† Most probably not Aquila, as some suppose.

*Cæsarea.** From this place the Apostle went up (probably) to *Jerusalem;* where, however, he made no long stay, but, having merely saluted the church, he immediately repaired to *Antioch*, which had for some years past been the great centre or metropolis of the Gentile church. This appears to have been St. Paul's last visit to this place; and it terminated his second apostolic tour.

ELEMENTARY AND GENERAL QUESTIONS.

1173. What took place at Antioch after St. Paul's return from his first apostolic journey?

1174. On this occasion, who were sent as deputies from the Church of Antioch to that of Jerusalem?

1175. State the substance of the apostolic decree to which this visit gave rise.

1176. How did the case of Titus become a practical illustration of the principles embodied in that decree?

1177. Repeat Col. iii. 11.

1178. Relate the subsequent conduct of St. Peter at Antioch,—say by whom he was supported,—describe the manner in which he was confronted by St. Paul,—and state the result of the whole affair.

1179. With what view did Paul and Barnabas propose to take a second journey together?

1180. What circumstance led them to take separate routes?

1181. Who were the companions of Paul and Barnabas respectively on this second tour?

1182. What route was taken by Barnabas and Mark?

1183. What further particulars do we know concerning them?

1184. In what direction did St. Paul proceed with Silas?

1185. State, generally, the course of St. Paul's second apostolic journey.

1186. By whom, in addition to Silas, was the Apostle accompanied from Lystra?

1187. Give the previous history of Timothy, stating particularly the advantages which he had possessed in his childhood.

1188. From what point did St. Paul now strike out a new route?

1189. In what manner was he guided towards Troas?

1190. What new companion joined the Apostle's party at that place?

1191. How was St. Paul led to pass over into Europe?

1192. Give the names of the Apostle's three associates at this period of his history.

1193. At what place in Europe did St. Paul and his company land? And what was the first scene of their labours?

1194. Give the history of the conversion of Lydia.

1195. What circumstance led to the imprisonment of Paul and Silas at Philippi?

---

* Namely, Cæsarea Stratonis, on the coast of Palestine, the military or Roman capital of the country. Since the death of Herod Agrippa Palestine had been a Roman province, or rather district of a province, under a procurator, named Felix.

1196. Narrate the conversion of the Philippian jailor.
1197. To what place did Paul and Silas proceed from Philippi?
1198. What led to the expulsion of Paul and Silas from Thessalonica, and afterwards from Berea?
1199. Whom did St. Paul leave behind him at Berea?
1200. Relate the history of St. Paul during his stay at Athens, stating the immediate results of his ministry in that place.
1201. To what place did the Apostle proceed from Athens?
1202. What new associates did he find at Corinth?
1203. By which of his stated companions was he here rejoined?
1204. Which is the earliest of St. Paul's Epistles? Say where, and on what occasion, it was written.
1205. When did the Apostle write the Second Epistle to the Thessalonians?
1206. How long did St. Paul remain at Corinth? State the results of his labours, and mention the events which befel him in that city.
1207. With what view did the Apostle proceed from Corinth to Jerusalem?
1208. Whither did he go from Jerusalem, thus bringing to a close his second apostolic tour?

## Additional Questions.

1209. How did the act of St. Paul's circumcising Timothy accord with his former abstaining from the circumcision of Titus?
1210. What was the condition and occupation of St. Luke before he associated himself with St. Paul? Give reasons for your statement.
1211. What information does Scripture give concerning the subsequent history of St. Luke?
1212. Describe the political position of Philippi in the time of St. Paul.
1213. What celebrated event had occurred in the neighbourhood of that city a few years before? Date that event.
1214. Name the river near Philippi on the banks of which Lydia heard St. Paul preach.
1215. Who were the "magistrates" and the "sergeants" with whom Paul and Silas had to do at Philippi?
1216. What (Roman) road did Paul and Silas probably traverse on their journey from Philippi to Thessalonica?
1217. Describe the situation of Thessalonica, and state its political position in the days of the Apostles.
1218. What are the more ancient names of Thessalonica? What is its modern name.
1219. Mention the proper title of the magistrates at Thessalonica. Why were they were not prætors, as at Philippi?
1220. Where did Timothy probably rejoin St. Paul, after the Apostle's departure from Philippi?
1221. Describe, as fully as you can, the state of heathen religion at Athens in the time of St. Paul.
1222. Give some account of the principal schools, or sects, of Grecian philosophers, especially of the Epicureans and Stoics.
1223. Describe the situation, political rank, and commercial importance of Corinth.
1224. What do you know concerning the proconsul Gallio, before whom St. Paul was arraigned at Corinth?

1225. State, generally, the contents of the two Epistles to the Thessalonians.
1226. Trace the course of St. Paul's voyage from Cenchreæ to Cæsarea.
1227. Whom did St. Paul take with him, and leave at Ephesus, on his voyage from Cenchreæ (Corinth) to Jerusalem?

---

## CHAPTER LII.

### ST. PAUL'S THIRD APOSTOLIC JOURNEY.

(Acts xviii. 23.—xxi. 16.)

HAVING remained some time at Antioch, St. Paul at length finally quitted that church on undertaking his third apostolic tour, for a visitation of the churches which he had been instrumental in planting; and this he did with the double view of confirming those churches in the faith (especially against false teachers, who had now sprung up), and of making a collection for the poor brethren at Jerusalem. It is probable that Timothy was his companion on this journey, and perhaps also Titus, who had already been associated with him; but there is no reason to believe that he was still associated with Silas, who, it is not unlikely, remained at Jerusalem. Again, as on the last occasion, St. Paul took the overland route from Antioch to ASIA MINOR; travelling, probably, first through CILICIA and LYCAONIA, and then visiting the churches of GALATIA and PHRYGIA. (Acts xviii. 23.)

About this time, an Alexandrian Jew, named Apollos, "an eloquent man, and mighty in the Scriptures," who had been acquainted only with the baptism of John and with his announcements of the coming Messiah, arrived at Ephesus, and began zealously to propagate the doctrines of the Baptist. Here he found Aquila and Priscilla, who led him to the knowledge of Christ, as already come. Having by this means embraced the Christian faith, Apollos went, as an accredited missionary, from Ephesus to Corinth, where he "helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was [the] Christ." (Acts xviii. 24—28.) It is sad to know that some of the Corinthian Christians, in the

worst spirit of party, attached themselves to Apollos in preference to St. Paul, regarding the new comer in a light in which he by no means appears to have exhibited himself, as a rival or competitor of the great Apostle.

After the departure of Apollos for Corinth, St. Paul, pursuing the apostolic tour, arrived at *Ephesus*, a large and splendid city, at this time the Roman metropolis of the province of Asia (Proper)—paying that visit which he had promised when on his return from his last journey. At Ephesus, the Apostle soon encountered about twelve of John's disciples, who (like Apollos before them) had not advanced beyond his baptism and teaching: these men received the Gospel at the mouth of the Apostle, and were baptized into the Christian faith; "and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied," as was usual with those primitive believers upon whom the Apostles laid their hands. (Acts xix. 1—7.) After this, St. Paul preached Christ in the synagogue at Ephesus for the space of three months, under circumstances similar to those which had already occurred at Corinth; some of the Jews believed, while others were at length excited to that active opposition which ended in St. Paul's forming the disciples into a separate assembly "in the school of one Tyrannus," as he had formerly done in the house of the Corinthian Justus. "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts xix. 10—12.)

During this time St. Paul appears to have been brought into special conflict with the heathen superstitions connected with magical incantations, and the like; over which he gained a signal victory on occasion of the disgraceful failure of a profane attempt, by the seven sons of one Sceva a Jew, to exorcise persons by calling over them the name of the Lord Jesus;—an event which issued in the voluntary destruction of a large collection of magical books (valued at about 2000 pounds) by those who through the faith of Christ had become aware of their impious character. "So mightily grew the word of God, and prevailed." (Acts xix. 13—20.)

About this time the Apostle is thought by some * to have

* But others think it more likely that the Apostle's residence at Ephesus was uninterrupted.

sailed over to Corinth, and to have paid a very brief visit to the church at that place. (2 Cor. ii. 1.; xii. 14—21.; xiii. 1, 2.) It also seems likely that Apollos had now returned from Corinth and settled at Ephesus; and it has been thought that the report brought by Apollos concerning immoral practices among the Corinthian Christians was the occasion of St. Paul's temporary presence amongst that community. These events, however, are not recorded in the Acts of the Apostles, and can only be regarded as the subject of probable conjecture.* On his return to Ephesus, the Apostle (as some think, from 1 Cor. v. 9—11.†) addressed a short epistle to the Corinthians, commanding them to expel from their communion any brethren who should be convicted of the practice of impurity.

About this time, Timothy, leaving St. Paul at Ephesus, proceeded to Macedonia, accompanied by Erastus.

Fresh intelligence was now brought from Corinth by members of the family of Chloe; by which it appeared that Judaising teachers, professing to be followers of Cephas (Peter), had attacked the authority and apostleship of St. Paul; while others vaunted themselves as peculiarly belonging to Christ; and others, again, made a boast of their special attachment to Apollos, and probably to some tenets of Alexandrian philosophy and learning. Glaring crimes were still tolerated in certain members of the church; and, in particular, one instance of flagrant immorality had been committed with impunity. "Nor were these the only evils: some Christians were showing their total want of brotherly love by bringing vexatious actions against their brethren in the heathen courts of law; others were turning even the spiritual gifts which they had received from the Holy Ghost into occasions of vanity and display, not unaccompanied by fanatical delusion; the decent order of Christian worship was disturbed by the disorderly claims of rival ministrations; women had forgotten the modesty of their sex, and came forward, unveiled (contrary to the habit of their country), to address the public assembly; and even the sanctity of the holy communion itself was profaned by scenes of revelling and debauch. About the same time that all this disastrous intelligence was brought to St. Paul by the household of Chloe, other messengers arrived from Corinth, referring to his decision several questions which had caused dispute and difficulty. These questions related, 1, To the controversies respecting meat

* Conybeare and Howson, chap. xv.

† Others think that the Apostle does not here refer to any previous epistle.

which had been offered to idols: 2, To the disputes regarding celibacy and matrimony; the right of divorce; and the perplexities which arose in the case of mixed marriages, where one of the parties was an unbeliever: 3, To the exercise of the spiritual gifts by the public speakers of the church."

Such was the occasion of St. Paul's writing the epistle which stands in the sacred canon as *The First Epistle to the Corinthians;* which he wrote "during the days of unleavened bread" (*i. e.* at Easter), in the third year of his residence at Ephesus. In this epistle many of the great truths of revelation are stated, with more or less direct reference to the questions which had been submitted to the Apostle's decision.

When he wrote this epistle, St. Paul intended to remain at Ephesus until after the following Pentecost. His departure was probably hastened by a tumultuous assemblage in the theatre, occasioned by the speech of one Demetrius, a manufacturer of silver models of the celebrated Temple (or of the shrine) of Diana at Ephesus, in which the speaker endeavoured to excite the feelings of the people against Paul, as being instrumental in bringing the worship of Diana into discredit. (See Acts xix. 21—41.)

Having sent forward Timothy and Erastus into Macedonia, St. Paul now took leave of the Ephesian Christians, and proceeded to (*Alexandria*) *Troas;* where, having waited some time in vain for Titus, whom he had sent on a mission to Corinth, he embarked for MACEDONIA. The Apostle (as before) landed at *Neapolis*, and then proceeded to *Philippi*, where he appears to have found Timothy. He must have been well received by the faithful and zealous church at Philippi; but we find from his own account that he was greatly depressed in spirit,—probably by anxiety on account of the state of the Corinthian church, or by a sense of the dangers arising to many churches from the intrusion of false teachers; until, at length, he was cheered by the arrival of Titus, bearing a good report of the reception of his recent epistle at Corinth. On receipt of this welcome intelligence, the Apostle immediately sent back his faithful minister to Corinth, accompanied by certain other delegates, with a view to procure from that church the contributions for the poor brethren at Jerusalem, in imitation of the churches of Macedonia, which had already begun to make a cheerful and liberal response to the Apostle's appeal. At the same time, Titus was the bearer of another apostolic letter, addressed at once to the Corinthian Christians and to the other

* Conybeare and Howson, chap. xv.

churches of Achaia.* This is the sacred writing now known as *The Second Epistle to the Corinthians.*

Having quitted Philippi, St. Paul "fully preached the Gospel of Christ round about unto ILLYRICUM." (Rom. xv. 19.) And then he determined on revisiting *Corinth.* On his arrival at that place he received a painful account of the state of the churches in Galatia, among which the arts of Judaising teachers had succeeded in turning aside many from the simplicity of Gospel truth; and it is highly probable that the Apostle immediately wrote his *Epistle to the Galatians,* and despatched it, as an antidote to the evil, by the hands of trustworthy messengers from Corinth.

St. Paul remained in Greece three months; employed, no doubt, in finally correcting the disorders of the Corinthian church, and in raising contributions for Jerusalem, as well as in his ordinary vocation of preaching the Gospel. During this time also he wrote *the Epistle to the Romans,* which he sent by Phœbe, a deaconess of the church at Cenchreæ, who was about to visit the great capital, where a church had already been formed, probably by means of some Jewish converts, natives of Rome, who had visited Palestine.

St. Paul now left Corinth, on his way to Jerusalem, bearing the proceeds of the collection which had been made for the poor Christians at that place. "And," says the sacred historian, "when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through MACEDONIA. And there accompanied him into Asia Sopater of Berea: and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe, and Timotheus: and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. And we sailed away from *Philippi* after the days of unleavened bread, and came unto them to *Troas* in five days: where we abode seven days." (Acts xx. 3—6.) Here (at Alexandria Troas) St. Paul appears to have been rejoined by his companion St. Luke; and at this place he miraculously restored to life a young man named Eutychus, who had fallen asleep during the Apostle's preaching in an upper room, and, having dropped from the balcony, was taken up dead. (Acts xx. 7—12.)

The Apostle's companions embarked at Troas, while St. Paul himself went by land to *Assos,* and there embarked on board a vessel by which, having passed Mitylene (the capital of Lesbos), Chios (Scio), and Samos (anchoring at Trogyllium), he was conveyed to *Miletus;* where he obtained that solemn and affecting

* The Roman province of Achaia, which included Athens.

interview with the presbyters of the church of Ephesus which is recorded in Acts xx. 17—38. Passing the islands of Cos and Rhodes, the ship reached Patara on the coast of Asia Minor; where St. Paul and his company went on board another vessel which was bound direct for the coast of Phœnicia, and was on the point of sailing. The ship touched at *Tyre;* where the Apostle met some disciples, who, foreseeing by the spirit of prophecy the danger which awaited him at Jerusalem, endeavoured to dissuade him from continuing his journey to that place. This advice, however, St. Paul would not consent to follow; and, having taken an affectionate leave of the brethren, with prayer on the sea-shore, he pursued his voyage to Ptolemais (Acre). Having landed at *Ptolemais*, the apostolic company proceeded to *Cæsarea*, "where they entered into the house of Philip the Evangelist, which was one of the seven," and who now had in his family four unmarried daughters, who possessed the spirit of prophecy. During the Apostle's stay in the house of Philip "there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done." (Acts xxi. 10—14.) The Apostle and his companions immediately packed up their luggage (Acts xxi. 15.) and proceeded to *Jerusalem*, where St. Paul was hospitably received in the house of a Cyprian convert of long standing, named Mnason. (Acts xxi. 16.)

ELEMENTARY AND GENERAL QUESTIONS.

1228. What was the twofold object of St. Paul in setting out on a third apostolic tour?

1229. From what place did he start?

1230. Whom, probably, did he take with him as his companions?

1231. State, generally, the course of this journey.

1232. Give the history of Apollos.

1233. How long did St. Paul stay at Ephesus? Relate his history during his sojourn in that city.

1234. Whither did Timothy proceed, leaving St. Paul at Ephesus?

1235. What intelligence was brought to St. Paul at Ephesus concerning the state of the church at Corinth, which was the occasion of his first Epistle to the Corinthians?

1236. Detail the circumstances which probably led to St. Paul's retirement from Ephesus.
1237. Whom had the Apostle previously despatched on a mission to Corinth?
1238. To what place did St. Paul himself proceed from Ephesus?
1239. Who was the bearer of the Apostle's second Epistle to the Corinthians from Philippi?
1240. From what place, and for what purpose, did St. Paul address his Epistle to the Galatians?
1241. Who was the bearer of St. Paul's Epistle to the Romans, from Corinth?
1242. How long did the Apostle stay at Corinth the second time?
1243. Describe the course of St. Paul and his company from Corinth to Jerusalem.
1244. At what place does St. Paul appear to have been rejoined by St. Luke (of whom we have no intelligence during the interval which had elapsed since the imprisonment of Paul and Silas at Philippi)?
1245. Where, and under what circumstances, did St. Paul restore Eutychus to life?
1246. Relate the interview of St. Paul with the Ephesian elders at Miletus. (Acts xx. 17—38.)
1247. What befel the Apostle at Tyre?
1248. With whom did St. Paul and his associates take up their temporary residence at Cæsarea?
1249. Relate the prophecy of Agabus, and the circumstances attending St. Paul's final departure from Jerusalem.
1250. By whom was the Apostle hospitably received on his arrival at Jerusalem?

### Additional Questions.

1251. Where, probably, was Silas, when St. Paul set out on his third apostolic tour?
1252. Describe the situation and political importance of Ephesus.
1253. What are the chief topics of St. Paul's first Epistle to the Corinthians?
1254. State the principal subjects of the second Epistle to the same church.
1255. What is the main subject of the Epistle to the Galatians?
1256. Give an outline of the contents of the Epistle to the Romans.

## CHAPTER LIII.

### From the End of St. Paul's Third Apostolic Journey to his Death.

(Acts xxi. 17.; xxviii. 31. Various parts of St. Paul's Epistles.)

On the day after his arrival at Jerusalem, St. Paul met the presbyters of that church assembled under the presidency of James, to whom he delivered the contributions for the poor, and then announced "what things God had wrought among the Gentiles by his ministry." These tidings having been thankfully received, the Apostle was then told of the prejudice against him which existed in the minds of many thousand Jewish believers, to whom it had been reported that he was in the habit of persuading the Jews in various places to neglect the observance of circumcision and other Mosaic institutions*; and he was advised to rebut this calumny by associating himself with four Christian Jews who were about to complete a Nazarite vow, going with them to the Temple and "joining his offering with theirs," or (perhaps) bearing the expense of their ceremony of purification. The church of Jerusalem, he was told, still adhered to the decision that it was not necessary to enforce the Mosaic law upon Gentile converts; but it was deemed advisable that the Apostle should thus give his countenance to the observance of the law by Jews. To this St. Paul offered no objection; and on the next day he accompanied the Nazarites to the Temple, where he paid the expenses arising from the offering of the prescribed sacrifices when their hair was cut off and burnt upon the altar. (Num. vi. 1—18.) St. James and the proselytes may have hoped that this proceeding would suffice to allay the animosity against St. Paul which so largely prevailed amongst the Jewish Christians: but that animosity was too deeply seated to be so easily removed; it existed in the minds of Judaisers who would be satisfied with nothing short of imposing the Mosaic observances upon Gentile converts, with the

* "This, we all know, was a misrepresentation. What he did teach was that the Gentile converts were not to have the obligation of the law forced upon them; and that, although the Jewish converts might observe the law if they thought fit, it was not to be taken as a ground of justification before God."—Kitto, *Daily Bible Illustrations*, vol. viii. p. 413.

Pharisaic view of justification by means of legal ceremonies and obedience; and these were the men who had already sent emissaries to various places in which St. Paul had preached the Gospel in order to counteract his influence and to thwart his designs. This Judaising party soon found an opportunity of venting its malice against the Apostle. It was now the feast of Pentecost, when Jerusalem was filled with Jews from all parts of the world: and St. Paul was recognised in the Temple by certain zealous Jews from Asia (*i.e.* most probably, from Ephesus and the neighbourhood, where Paul had so long taught), who immediately raised a tumult against him, "crying out, Men of Israel, help; this is the man that teacheth all men everywhere against the people, and the law, and this place; and further brought Greeks also into the Temple, and hath polluted this holy place"—a charge not unlike that in which Paul himself had formerly joined against Stephen. Roused to the utmost pitch of fury, the zealots dragged the Apostle down from the Court of the Women (where the gates of Corinthian brass, probably the Beautiful Gate, were immediately shut behind them) into the Outer Court, or Court of the Gentiles, and were engaged in beating him, with the design of putting him to death, when their intentions were frustrated by the appearance of a body of military under the command of Claudius Lysias, the tribune of the Roman cohort stationed in the neighbouring fortress of Antonia. Subdued by the presence of the soldiers, the Jews "left beating of Paul;" whom the Roman governor secured and caused to be conveyed to "the castle;" *i.e.* either the tower Antonia itself, or the soldiers' quarters or barracks connected with that tower. St. Paul was borne up the steps, leading to the fortress from the cloisters in the Temple area, by the pressure of the crowd which followed him, crying, "Away with him!" Here the Apostle, having addressed Lysias in Greek, explaining his birth and his privileges as a "citizen of no mean city," obtained from him permission to speak to the multitude; when, standing upon the stairs, and beckoning with his hand to the people, he obtained silence, and began to address them in Hebrew—*i. e.* in Syro-Chaldaic, which was at that time the vernacular language of the Jews. He spoke of his Jewish parentage, his early zeal for the law, his persecution of the Christians, his mission to Damascus, and his conversion by the vision on the road. And thus far his speech was patiently received; but, when he proceeded to declare his apostolic mission to the Gentiles, a storm of indignation again arose, and Lysias found it necessary to convey him to the place of

his destination, leaving behind the shouts of the multitude, "Away with such a fellow from the earth, for it is not fit that he should live!" Not having understood the language in which Paul had addressed the people, Lysias determined to extract from him by the scourge a confession of the cause which so exasperated the Jews against him; but from the infliction of this torture the Apostle saved himself by pleading his rights as a Roman citizen. On the next day, Lysias commanded the Sanhedrim to assemble, and set the prisoner before them. Here Paul began to plead his cause, when, having suffered some indignity and interruption*, he set the assembly at variance with itself by proclaiming himself a Pharisee, and declaring that he was about to be judged for his hope of the resurrection of the dead. The Pharisees in the Sanhedrim now took part with Paul against the Sadducees: and a scene of confusion ensued, which induced Lysias immediately to recall his prisoner, and lodge him again securely in the fort. Here, in the course of the following night, it pleased the Apostle's heavenly Master to encourage him with a vision of peace: the Lord stood by him, and said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." St. Paul's enemies were also active; and on the following day no less than forty Jews formed a plot for assassinating him, binding themselves by oath to the execution of their design. Their plan, however, was defeated; information of it was conveyed to Lysias, by Paul's sister's son; and, in order to avoid further disturbances, the commandant immediately sent away his prisoner to *Cæsarea*, under escort of a strong military detachment†, consisting of 200 heavy-armed foot-soldiers, 70 cavalry, and 200 light-armed troops, called spearmen or lancers. From Antipatris the foot soldiers, and probably also the spearmen, returned to Jerusalem; leaving the cavalry to proceed with the Apostle to Cæsarea. Thus terminated the visit of St. Paul to Jerusalem. (Acts xxi. 17—23. 32.)

The officer in charge of St. Paul was the bearer of an explanatory letter from Lysias to Felix, the Roman procurator of

* In the course of this affair, St. Paul said to Ananias, "God shall smite thee, thou whited wall;" a prophecy which was fulfilled a few years after, when, at the outbreak of the Jewish war, Ananias was assassinated by the Sicarii.

† Three Roman legions, consisting of about 6000 men each, with auxiliaries, were stationed in Judea; namely, the fifth, tenth, and fifteenth, at Cæsarea, Ptolemais, and Jerusalem.

Judea*, who resided at Cæsarea. Having read this letter, Felix promised to hear the case on the arrival of Paul's accusers; and, having found that the Apostle was a native of Cilicia, he commanded him to be kept in Herod's judgment-hall, *i. e.* in the prætorium belonging to Herod, where St. Paul was doubtless committed to the custody of a soldier. In the course of five days, St. Paul's accusers arrived at Cæsarea, consisting of Ananias the high priest, some members of the Sanhedrim, and an orator named Tertullus, as their advocate. The cause was immediately heard; Tertullus conducting the prosecution, and St. Paul undertaking his own defence. The result was that Felix, probably convinced of misrepresentation on the part of the Jews, deferred judgment until Lysias should come down from Jerusalem. St. Paul was thus delivered from immediate danger, and was kept in easy custody at Cæsarea, in charge of a centurion, with permission of free access by his friends. Not long after, the Apostle was summoned into the presence of Felix and his wife Drusilla, who was a Jewess, sister of Agrippa II. and of Bernice. "Thus Paul had an opportunity in his bonds of preaching the Gospel, and such an opportunity as he could hardly otherwise have obtained. His audience consisted of a Roman libertine and a profligate Jewish princess: and he so preached as a faithful Apostle must needs have preached to such hearers. In speaking of Christ, he spoke of 'righteousness, and temperance, and judgment to come'; and, while he was so discoursing, Felix trembled. Yet still we hear of no decisive result. 'Go thy way for this time, when I have a convenient season, I will call for thee,' was the response of the conscience-stricken but impenitent sinner—the response which the Divine word has received ever since, when listened to in a like spirit."† After this, Felix had frequent conferences with his prisoner, hoping that he would offer a bribe for his release. In this, however, he was, of course, disappointed; and, after two years, Felix, having been recalled to Rome, there to answer the charges of the Jews respecting some disturbances which had taken place in Cæsarea, was succeeded by Porcius Festus, as procurator of Judea; and, willing to confer a

* Suetonius (Claud. 28.), and Tacitus (Hist. v. 9.; Ann. xii. 4.), speak of Felix as procurator of Judea. Tacitus says that he exercised the power of a king with the disposition of a slave, and speaks of the disaffection of the Jews under his oppressive administration. Felix is mentioned also by Josephus, *Antiq.* xx. 7. 1., and xx. 8. 5. 6.; *De Bell. Jud.* ii. 13. 5. And in his Life (§ 3.), Josephus alludes to his acts of oppression.

† Conybeare and Howson, chap. xxii.

favour on the Jews (with whom he was on many accounts unpopular), he left Paul in custody. (Acts xxiii. 32.; xxiv. 27.) Almost immediately after his arrival at Cæsarea, Festus went up to Jerusalem, where he was met by an importunity on the part of the chief priests and others to permit Paul to be brought thither; their design being, if the request were granted, to kill him on the road: but the plan was frustrated, Festus declining to remove his prisoner, and fixing Cæsarea itself as the place of trial. Accordingly, soon after the return of Festus, a new set of accusers went down to Cæsarea, and renewed against Paul the old charges of teaching false doctrine, profaning the Temple, and cherishing designs against the Roman government. Somewhat embarrassed by the nature of the allegation, and yet convinced of the innocence of St. Paul, Festus now proposed that he should go up with him to Jerusalem, for the further investigation of the matter. To this, however, St. Paul would not consent; and, insisting upon his rights as a Roman citizen, he demanded a trial at Rome, by those emphatic words "I appeal unto Cæsar." This appeal was decisive; it remained only for Festus to send his prisoner to the imperial capital, with a record of the proceedings which had already taken place in connection with his accusation. But, before he dismissed the case, and with a view to be able to present an accurate report upon it, Festus took occasion of a visit paid to him by Agrippa (Herod Agrippa II., king of Chalcis, son of Agrippa I.) with his sister Bernice, to obtain the opinion of one better versed than himself in Jewish matters, as to the real nature of the charges pressed against Paul, and his probable guilt or innocence. Paul was therefore brought before Agrippa, who patiently listened to his defence: after which he agreed with Festus that the prisoner had been guilty of no crime against the Roman law, and that he might be set at liberty, if he had not appealed to Cæsar. But Festus was now bound to transmit his prisoner to Rome for trial. (Acts xxv. xxvi.)

We have thus arrived at the history of the Apostle's voyage, contained in the twenty-seventh chapter of the Acts of the Apostles. St. Paul was now given in charge, together with some other prisoners, to Julius, a centurion of Augustus' band*, for conveyance to Rome. This officer soon found a convenient opportunity of embarking † on board a vessel of Adramyttium,

* That is, probably, a body of men employed in special service by the emperor, called Augustani (Tacitus xiv. 15.: Suet. *Ner.* xx. 25.; Dio Cass. lxi. 20.; lxiii. 8.).

† For a particular and critical account of this voyage, see *Smith's Voyage and Shipwreck of St. Paul.*

a sea-port of Mysia, which was probably homeward bound, and would serve at least for the first part of the voyage. St. Paul was accompanied by Luke, and Aristarchus of Thessalonica. Having touched at Sidon, the vessel encountered contrary (*i. e.* westerly) winds, and therefore made for the north-east of Cyprus; and, having sailed between that island and the continent (Cilicia), arrived at the harbour of Myra, on the coast of Lycia. Here the centurion found an Alexandrian ship bound for Italy; probably one of the many merchantmen which traded between Alexandria and Puteoli*; and in this ship, having now on board seamen and passengers to the number of 276, Paul and his companions pursued their voyage. The wind continued to be contrary, and it was not without difficulty that, after having coasted along for some days, they reached Cnidus (Cape Crio). From this point, the wind being still adverse, and not suffering them to pursue their direct course, they ran southward, making for Cape Salmone (now Capo Salomon) in Crete, and then proceeded westward along the south coast of that island. The wind was now north-west; but, under the shelter of Crete, the ship appears to have had little difficulty in coasting along a great part of that island, until, approaching an exposed cape, (now Cape Matala) the mariners were no longer able to make head against the weather, and they accordingly cast anchor in a neighbouring harbour, or perhaps rather roadstead, about four or five miles to the east of Cape Matala, called Fair Havens, not far from a town called Lasea. After the ship had been detained a considerable time at this anchorage, the season had arrived at which a voyage to Italy from that part was considered dangerous; "the fast" (*i. e.* the day of expiation, which was the tenth of Tisri, near the autumnal equinox) "being already past," so that the time of year was about the beginning of October. Under these circumstances, Paul and some others advised that the ship should winter at the present anchorage; but this advice was overruled by the owner and captain of the ship, together with a majority of those who were admitted to the deliberation, on the ground

* "Egypt was at this time one of the granaries of Rome, and the corn which was sent from thence to Italy was conveyed in ships of very great size. From the dimensions given of one of them by Lucian, they appear to have been quite as large as the largest class of merchant ships of modern times. We need not be surprised, therefore, at the number of souls which we afterwards find were embarked in this one, or that another ship of the same class could, after the shipwreck, carry them to Italy, in addition to her own crew."—SMITH, *Voyage and Shipwreck of St. Paul*, ch. i.

that the haven was not suitable for the purpose proposed, and that there was a very commodious harbour of Crete called Phenice*, about forty miles to the west, — probably, as it is now supposed, the modern Lutro — which it was desirable to gain. Accordingly, taking advantage of a change of wind, from north-east to south, they weighed anchor, and having kept close to the shore till they had passed Cape Matala, stood for Phenice. Suddenly, however, the wind changed, and the ship was overtaken by a violent (typhonic) gale from the north-east †. The ship, driven from the course which she was pursuing towards Port Phenice, and having probably sprung a leak, ran under the lee of a little island called Clauda (now Gozzo): here, with some difficulty, the sailors first hoisted the boat aboard; they then undergirded (technically, frapped) the ship — *i. e.* passed round her frame strong ropes which they secured tightly on deck in order support the timbers, — and, as a last precaution lest they should be driven to the African Syrtis, they lowered the gear ‡ — *i. e.* reefed and set the main-sail, or let down upon deck the heavy yard, with its sail, so retaining only a storm-sail set. Thus prepared, the ship ran § before the gale, her course being W. by N. The tempest continuing to rage, on the next day the mariners lightened the ship, by casting into the sea the whole or part of the cargo; and on the day following they threw overboard even the ship's furniture, spare rigging, and, most probably, the mainyard. After this followed several days of darkness and tempest, no sight of sun or stars being obtained by which (the only means to ancient seamen, when out of sight of land) the position of the ship could be ascertained; and then, — all efforts to subdue the leak having failed, — it appeared certain that the ship must founder. At this juncture,

* "Looking down the S.W. and N.W. winds" (Acts xxvii. 12.); *i. e.* in the direction of these winds; see Alford *in loco*. Lutro "looks or is open to the east; but having an island in front which shelters it, it has two entrances, one looking to the north-east, and the other to the south-west." — SMITH, *Voyage and Shipwreck of St. Paul*, ch. ii.

† Precisely, as shown by Mr. Smith, about half a degree N. of E.N.E.

‡ Not "strake sail." Mr. Smith explains "that if they had struck sail, they must have been driven directly towards the Syrtis. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did." Alford, *in loco*.

§ That is, "not only with the ship under girded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." — SMITH, *Voyage and Shipwreck of St. Paul*, ch. ii.

"after long abstinence" (occasioned perhaps chiefly, if not entirely, by the destruction of food in the leaky vessel, and the impossibility of obtaining or preparing any for use) "Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island." (Acts xxvii. 21—26.) At length, having been tossed about during fourteen stormy days from the Fair Havens, the mariners found themselves nearing land, and anchored the ship by the stern * (instead of by the bow, as usual) with four anchors. After this, having made various preparations, they cut the cables, loosed the lashings of the rudders, and, hoisting the foresail (not, the mainsail), ran the ship ashore on the north part of the island Melita (Malta), most probably on the little island now called Salmonetta, at the west end of St. Paul's Bay. Here "the forepart [the bow] stuck fast, and remained immovable; but the hinder part [the stern] was broken by the violence of the waves," and went to pieces. And now, "the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." (Acts xxvii. 42—44.)

At *Malta* St. Paul attracted the attention of the hospitable

* "We have no occasion to account for this proceeding by showing that a certain class of vessels in the eastern seas anchored in this manner. To explain away the difficulty, is much the same as if the biographer of Lord Nelson were to explain away the well-known manœuvre of anchoring by the stern at the battle of the Nile, by attempting to prove that this was a common practice with English ships. That of the ancients was the same as the moderns; except under particular circumstances they anchored by the bow—'ancora de prorâ jacitur.' The reasons for doing so are obvious; it is much easier to arrest a ship's way by the bow than by the stern."—SMITH, *Voyage and Shipwreck of St. Paul*, ch. iv.

inhabitants by shaking off from his hand unhurt a viper * which had attacked him from a heap of sticks which he had laid on a fire. Here also he miraculously cured the father of Publius, the Roman governor of the island, who was dangerously ill of fever and dysentery; and after this he employed his divinely imparted gift of healing in favour of many other sick persons; by which means he greatly conciliated the minds of the people, to whom, doubtless, he took occasion to preach Christ.

At the end of three months, Paul and his companions were put on board the Dioscuri (Castor and Pollux), another Alexandrian ship, which had wintered at the island. The ship put into the harbour of Syracuse, where she remained three days; after which, having been compelled by an unfavourable wind to take a circuitous course, she put into Rhegium, where she waited one day, when, taking advantage of a wind which sprang up from the south, she sailed through the Straits of Messina, and on the following day reached her destined port, Puteoli (now Puzzuoli), in the southern part of the Bay of Naples, which was the great place of resort for Alexandrian wheat-ships.

At *Puteoli*, St. Paul and his companions found some Christian brethren, with whom they were permitted to remain seven days. They then proceeded, chiefly along the Appian Way, towards Rome; "and from thence," says St. Luke, "when the brethren heard of us, they came to meet us, [one party] as far as *Appii Forum* [forty-three miles from Rome], and [another party at] *The Three Taverns* [thirty-three miles from Rome]: whom when Paul saw, he thanked God, and took courage." Arrived at *Rome* (A.D. 61), the centurion (Julius) gave up the custody of his prisoner to the prætorian prefect (Burrus); from whom St. Paul immediately received permission "to dwell by himself with a soldier that kept him," *i.e.* a prætorian soldier, to whose arm he was chained. Three days afterwards, the Apostle invited the chief of the Jews to meet him in the house in which he was staying, and explained

* At the present day, "although there are serpents in Malta they are not venomous, as the term 'viper' implies. Upon this point I would merely observe that no person who has studied the changes which the operations of man have produced on the fauna (animals) of any country will be surprised that a particular species of reptiles should have disappeared from that of Malta. My lamented friend, the late Rev. Dr. Landsborough, in his interesting excursions in Arran, has repeatedly noticed the gradual disappearance of the viper from that island since it has become more frequented."—SMITH, *Voyage and Shipwreck of St. Paul*, ch. v.

to them the occasion of his presence at Rome. They told him that they had not heard any report against him: and invited him to give them, on a future occasion, an account of his doctrine. A time was accordingly fixed for the proposed meeting, when "there came many to him unto his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." As usual in these cases, "some believed the things which were spoken, and some believed not;" and the Apostle having addressed to the unbelievers an appropriate denunciation from the prophet Isaiah (Isa. vi. 9, 10.), concluded by saying, "Be it known unto you, therefore, that the salvation of God is sent unto the Gentiles, and that they will hear it." After this "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts xxviii.)

Here, somewhat abruptly, terminates the history given by St. Luke in the Acts of the Apostles (A.D. 63); and we can collect the incidents of the Apostle's further career only from incidental notices in his own Epistles.

During the period of his custody at Rome, St. Paul was attended, more or less, by Luke, Timothy, and Tychicus: he also received the service of Demas, and of that Mark who had formerly abandoned him at a critical period of one of his apostolical tours. The Apostle speaks also of Aristarchus (a Thessalonian) and Epaphras (a Colossian), as his fellow prisoners. He had with him also Onesimus, a fugitive slave of a Colossian Christian named Philemon, whose history we gather from the brief *Epistle* addressed *to Philemon* by St. Paul from Rome. From Rome also St. Paul sent (by Tychicus) his *Epistle to the Colossians*, and that *to the Ephesians*, probably A.D. 62. About this time Epaphroditus arrived from Philippi, bringing to the Apostle contributions from the church of that place; by whom, on his return, he despatched his *Epistle to the Philippians:* which was written, it has been supposed, soon after an unfavourable change in the prospects of St. Paul, occasioned by the death of the Prætorian prefect Burrus, and the succession of worse men, Fenius Rufus and (especially) Sophonius Tigellinus, to his office; and also by the marriage of the emperor Nero with Poppæa, a woman of profligate character, professedly a proselyte to the Jewish religion. But the spirit of the Apostle must have been greatly

refreshed by the fact that, through his preaching, many converts to the faith of Jesus had already been made in Rome, and even in the imperial palace.

The subsequent history of the Apostle is enveloped in great obscurity. It has been doubted whether he was ever liberated from this captivity at Rome; but it has been generally supposed, chiefly upon the authority of passages in the Epistles to Timothy and Titus, that the Apostle was either liberated on account of the non-appearance of his accusers, or acquitted on his trial before Nero. It has also been thought that, having left Rome, he went into ASIA MINOR*, whence he took his intended journey into SPAIN, and remained there for a space of two years (from A.D. 64 to 66); that, having returned to *Ephesus* (A.D. 66), he afterwards proceeded to MACEDONIA, where he wrote his *First Epistle to Timothy*, — and then to CRETE, where he left Titus in charge of the churches in that island, to whom he soon after addressed, perhaps from *Ephesus*, his *Epistle to Titus*; — that then, having embarked at *Miletus*, he sailed to *Corinth*, and, having gone to winter at *Nicopolis* in Epirus, he was again arrested at that place, and sent once more as a prisoner to *Rome*, attended only by St. Luke, while Demas had forsaken him, and had departed to Thessalonica, Crescens also had gone in like manner to Galatia, and Timothy was absent, probably on a mission from the Apostle, in Dalmatia. (2 Tim. iv. 10.)

This second imprisonment is supposed to have taken place about A.D. 68, — at a time when the Christians were undergoing a severe and cruel persecution by the flagitious Nero.† Some say that the Apostle was now confined in the Tullianum, or dungeon of the Mamertine prison, where he is said to have had St. Peter for his companion; a statement, however, which rests only on uncertain tradition, without support of any ancient authority whatever. And now it was, as some suppose, that St. Paul addressed his *Second Epistle to Timothy* ‡, who was still in Asia Minor. Soon after this, it is supposed, — not long before the death of Nero, A.D. 68, — the Apostle suffered martyrdom §, being beheaded at a spot outside the city walls,

* See Conybeare and Howson.

† Reference to the persecution of the Christians under Nero is made by Suetonius, *Nero* xvi.; Tacitus, *Ann.* xv. 44.; Juvenal, *Sat.* i. 155—157.

‡ It may here be observed that the date of the Epistle to the Hebrews is uncertain. Some persons, while fully admitting its apostolic authority, suppose it not to have been written by St. Paul.

§ But not until his time, according to the Divine counsels, had fully come. The protection afforded to St. Paul by the laws and power of

on the road to Ostia. And thus was fulfilled the anticipation expressed in his own words, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing." (2 Tim. iv. 6—8.)

ELEMENTARY AND GENERAL QUESTIONS.

1257. What duty did St. Paul discharge on his arrival at Jerusalem from Corinth, and under what circumstances?

1258. What misrepresentation of his doctrine concerning Christian liberty was at that time current at Jerusalem?

1259. How did the Apostle rebut this calumny?

1260. Whence was it that he failed to conciliate the Judaizing party in the church?

1261. Relate the immediate origin, and the circumstances, of the tumult which was raised against him.

1262. By whom, and in what manner, was the Apostle rescued?

1263. Relate the substance of his address to the people. In what language was that address delivered?

1264. How was Lysias restrained from examining the Apostle by torture?

1265. In what place did Lysias retain St. Paul in custody?

1266. State the result of the Apostle's appearance before the Sanhedrim, under protection of the Roman governor.

1267. What Divine encouragement was at this time conveyed to St. Paul?

1268. What plot was laid for his destruction, and how was it defeated?

1269. To what place was St. Paul sent from Jerusalem, and why?

1270. Who was at this time the Roman procurator of Judea?

1271. What parties went from Jerusalem to Cæsarea as the accusers of St. Paul?

1272. On what ostensible ground did Felix defer judgment after the Apostle's trial?

1273. Relate the circumstances of St. Paul's more private appearance before Felix and Drusilla.

1274. By whom was Felix succeeded as procurator of Judea?

1275. Give the particulars of St. Paul's second trial at Cæsarea, under Festus.

1276. What led the Apostle to appeal to the Roman emperor; *i. e.* insisting on his right as a Roman citizen, to demand a trial at Rome?

1277. State the occasion and result of St. Paul's appearance before Agrippa and Bernice.

---

Rome, by which he was screened during many years from the malice of the Jews, is worthy of diligent remark. The origin and existence of the Roman power is a great fact in the Divine government of the world; and I again call attention to the intimation already given, that the shadow of this great earthly power was made subservient to the security and growth of the infant Christian Church.

1278. Trace the course of St. Paul's voyage and journey to Rome.
1279. Who were the Apostle's companions on that occasion?
1280. What was the nature of St. Paul's custody at Rome, and how long did it continue?
1281. Relate the circumstances and result of St. Paul's interview with the Roman Jews.
1282. By what Christian brethren was the Apostle attended during his detention at Rome?
1283. What measure of success attended his preaching in that city?
1284. Give the (probable) outline of St. Paul's subsequent history.

ADDITIONAL QUESTIONS.

1285. Describe the military escort sent by Lysias with St. Paul from Jerusalem to Antipatris, and thence to Cæsarea.
1286. What Roman troops were at this time stationed in Judea?
1287. What Roman historians make mention of Felix as procurator of Judea? What was the character of his government?
1288. Why did Felix select the prætorium of Herod as the place of St. Paul's custody in Cæsarea?
1289. Who was Drusilla, the wife of Felix, and what was her character?
1290. What circumstance led to the recall of Felix from the government of Judea to Rome?
1291. How long after St. Paul's trial before Felix did this recall take place? Why did the procurator detain the Apostle in Cæsarea so long?
1292. Who were Agrippa and Bernice?
1293. Give, as fully as you can, the details of St. Paul's voyage and journey to Rome; including an accurate description of the places at which he touched or landed,—the management of the ship during the storm,—and the locality and circumstances of the wreck,—so as to explain and elucidate the whole of Acts xxvii.
1294. To whose charge did Julius commit St. Paul on his arrival at Rome?
1295. Date the arrival of St. Paul at Rome.
1296. State generally the substance of the epistles written by St. Paul at Rome,—viz. to Philemon, the Colossians, the Ephesians, and the Philippians.
1297. What circumstances occasioned an unfavourable change (humanly speaking) in the prospects of St. Paul at Rome?
1298. Date the (probable) second imprisonment, and the death, of St. Paul at Rome.
1299. State the substance of the epistles which St. Paul wrote during the latter period of his life, viz. the two Epistles to Timothy and that to Titus.
1300. Repeat 2 Tim. iv. 6—8.
1301. What do we know concerning the date and penman of the Epistle to the Hebrews?
1302. What great fact in the Divine government of the world appears to have been designed to foster the infant church of Christ? How is this seen in various parts of the Acts of the Apostles?

## CHAPTER LIV.

### The Later History of the Apostles.

Concerning the twelve Apostles little more than that which has been recorded in the foregoing chapters can be gathered from Scripture. Traditions concerning them, more or less vague, are extant; but these are beyond the limits of our present history.

Our last notice of St. Peter referred to his presence at Antioch, when St. Paul "withstood him to the face, because he was to be blamed." At a later period he wrote his Epistles; the First Epistle probably about A.D. 63 or 64; the Second perhaps about A.D. 65. It appears from 1 Pet. v. 13., that the writer was then at Babylon; but whether or not this is to be understood of Babylon on the Euphrates is uncertain. It appears to be tolerably certain that this Apostle suffered martyrdom, perhaps at Rome, by crucifixion; but it is clear that he was never long resident at Rome, and certain that he was never bishop of the church in that city. Some suppose that he remained at Antioch.*

Of Andrew, Simon Peter's brother, we have no authentic information beyond the limits of the Gospels. It is said that he preached the Gospel in Scythia, Greece, and Thrace, and that he suffered martyrdom by crucifixion on a cross of peculiar form (×), hence called St. Andrew's cross.

James, the brother of John, was put to death, as we have already seen, by Herod Agrippa.

St. John was at Jerusalem when St. Paul paid his third visit to that place. It is probable that he afterwards settled at Ephesus, as the head of the church in that place, and probably also of other churches in Asia Minor. Here he appears to have written his Gospel and Epistles; the precise dates of which, however, are uncertain. He was banished to Patmos, an island of the Ægean Sea, probably by the emperor Domitian (who died A.D. 96), where he wrote the Apocalypse. After his return from exile, from which he was recalled under an edict of Nerva, the successor of Domitian, he appears to have lived at Ephesus, to extreme old age. He died, probably, during the reign of Trajan.

* See Kitto's *Cyclopædia of Biblical Literature*; articles, Peter, Epistles of Peter.

Philip is said to have laboured in Phrygia, and to have died at Hierapolis in Syria; but there is no authentic record of his history of later date than that of the assembly of the Apostles soon after our Saviour's resurrection.

Bartholomew (son of Tolmai) is supposed to have been the same as Nathanael. He is said to have laboured in Judea (perhaps in Arabia Felix); and to have suffered martyrdom.

St. Matthew appears to have written his Gospel at some time prior to those of the other Evangelists, but its precise date is uncertain. It is said that he remained at Jerusalem about fifteen years after the Ascension; after which, according to some accounts, he preached the Gospel in Ethiopia. There is no tradition of his having suffered martyrdom.

St. Thomas is said to have preached the Gospel in Parthia and Persia: other accounts place the scene of his labours in India, where he is reported to have suffered martyrdom.

James the Less, son of Alphæus, is supposed by some to be the same as James, our Lord's brother, mentioned by St. Paul, Gal. i. 19. Others, however, suppose that this James, the brother of Jesus, surnamed the Just, who presided over the church at Jerusalem, is a different person. At all events, the latter James is regarded as the author of the canonical Epistle; which is supposed to have been written about A. D. 62.

Concerning Jude, or Judas (called also Lebbæus and Thaddeus), — Simon Zelotes (or the Canaanite, which is of the same signification), — and Matthias, — nothing is known beyond what is recorded in the Gospels and Acts. It is not certain whether the Epistle of St. Jude is to be ascribed to the Apostle of that name, or to another who is reckoned among the brethren of our Lord. The writer speaks of himself as the brother of James. The date of the Epistle is uncertain.

Jerusalem was destroyed by Titus, A. D. 71, when the Temple was laid in ashes, and the Jewish people were scattered over the earth; thus rendering impossible the prescribed observances of that ancient dispensation which had now, according to the will of its Divine Author, passed away. But that which was more perfect had come. By this time the glorious Gospel, — the glad tidings of peace and salvation by Jesus Christ to all who come unto God by Him, — had been proclaimed in all the chief cities and principal parts of the known world. The good seed had been extensively sown, — afterwards, indeed, in some places to be trodden down, in others to wither away, and in others to be choked, yet still, far and wide, to bear fruit, "some thirty, some sixty, some an hundred fold." By this means, the knowledge of the living God, as the God of holiness and love,

will continue to increase, to the latest generation. And thus will the highest fulfilment be given to that promise made to faithful Abraham, "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18.), — and to that word of prophecy, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." (Isa. ix. 7.)— Thy kingdom come! Even so, come, Lord Jesus!

### Elementary and General Questions.

1303. What is known concerning the place and manner of St. Peter's death?

1304. What information have we received concerning the Apostle Andrew, St. Peter's brother?

1305. What became of the Apostle James, brother of St. John?

1306. Over what church did St. John preside?

1307. By whom, and to what place, was he banished, and by whom was he recalled?

1308. What is the (probable) date of his death?

1309. What is our last authentic notice of the Apostle Philip?

1310. What do we know concerning the other Apostles, viz. Bartholomew, Thomas, James the son of Alphæus, Judas (Lebbæus, Thaddæus), Simon Zelotes or the Canaanite, and Matthias?

1311. Who were James and Jude, the writers of Canonical Epistles?

### Additional Questions.

1312. Give the substance, and probable dates, of the two Epistles of St. Peter, — the Epistle of St. James, — and that of St. Jude.

1313. Where (probably) did St. John write his Gospel and Epistles, and where (certainly) the Apocalypse?

1314. State generally the substance and characteristics of these portions of sacred Scripture.

1315. Date — the destruction of Jerusalem by Titus, — the death of the emperor Domitian and accession of Nerva, — the period of the reign of Trajan.

1316. Repeat Gen. xxii. 18.: Isaiah ix. 6, 7.

☞ For Remarks on the Genuineness, Authenticity, and Authority of Holy Scripture, and on the Principles of Scriptural Interpretation, with a particular account of Scriptural Prophecies and their fulfilment,—a detailed Survey of the History and Contents of the several Books of Scripture,—a classified Summary of Biblical Antiquities, Manners and Customs,—and a general View of Scriptural Geography and Natural History,—see Nicholls's *Help to Reading the Bible*,—Dr. Angus's *Bible Hand-Book*,—or, for further information, Horne's *Introduction to the Holy Scriptures*.

# APPENDIX.

## CHRONOLOGICAL TABLE.

[THE commonly received Chronology, which has been adopted throughout this volume, is that which stands in the margin of our Bibles, following the Hebrew text, in accordance with the system of Archbishop Usher. In some cases, longer periods of time are indicated by the Septuagint and by Josephus than by the Hebrew text; and hence (chiefly) has arisen another system, elaborated and corrected by Dr. Hales and others. Opinions are divided as to the comparative merits of the several systems. In the foregoing work, dates have been copiously interspersed in the text, according to the common chronology: but I append this brief Chronological Table, partly with a view to exhibit the dates of the principal events in a compendious form, and partly for the purpose of giving a synopsis of the shorter and longer systems. For particulars concerning the various systems which have been received with greater or less approbation, see Sir H. Nicolas, *Chronology of History*; Clinton, *Fasti*; Kitto, *Cyclopædia of Biblical Literature*, art. *Chronology*; Angus, *Bible-Handbook*.]

### I. *From the Creation to the Deluge.*

1656 *years*, B.C. 4004—2348 (*Usher*); 2252 *years*, B. C. 5411—3159 (*Hales*),

* This difference arises chiefly from the variation of the Septuagint from the Hebrew respecting the ages of many of the antediluvian patriarchs at the birth of their sons, the Septuagint in these cases representing the patriarchs as 100 years older than the Hebrew.

| | B.C. Usher. | B.C. Hales. |
|---|---|---|
| Creation of the World | 4004 | 5411 |
| Enoch translated, aged 365 years | 3017 | 3914 |
| Adam died, aged 930 years | 3074 | 4481 |
| Noah born | 2948 | 3755 |
| Methuselah died, aged 969 years | 2349 | 3160 |
| The Deluge | 2348 | 3159 |

## II. *From the Deluge to the (final) Call of Abraham.*

427 *years*, B.C. 2348—1921 (*Usher*); *to the (first) Call*, 1066 *years*, B. C. 3159—2093 (*Hales*).

† The difference arises chiefly from the addition by the Septuagint of 100 years to the ages of the first six post-diluvian patriarchs, with the insertion of Cainan (II) between Arphaxad and Salah.

| | B. C. Usher. | B. C. Hales. |
|---|---|---|
| Tower of Babel. Confusion of Tongues | 2234 | 2614 |
| Noah died, aged 950 years | 1998 | 2905 |
| Abraham born | 1996 | 2153 |
| First Call of Abraham (from Chaldea) | 1917 | 2093 |
| Second Call of Abraham (from Haran) | 1921 | 2078 |

## III. *From the Call of Abraham to the Exodus.*

430 *years*, B. C. 1921—1491 (*Usher*); 445 *years*, B. C. 2093—1648 (*Hales*).

† Usher reckons from the second call, Hales from the first, which he places fifteen years earlier.

| | | |
|---|---|---|
| Ishmael born | 1911 | 2067 |
| Sodom and Gomorrah destroyed | 1897 | 2055 |
| Isaac born | 1896 | 2054 |
| Abraham called to offer Isaac | 1871 | 2028 |
| Sarah died, aged 127 years | 1859 | 2016 |
| Isaac married Rebekah | 1856 | 2013 |
| Jacob and Esau born (Isaac 60 years old) | 1836 | 1994 |
| Abraham died, aged 175 years | 1821 | 1978 |
| Joseph sold into Egypt (17 years old) | 1728 | 1886 |
| Isaac died, aged 180 years | 1716 | 1874 |
| Jacob and his family settled in Egypt | 1706 | 1863 |
| Jacob died, aged 147 years | 1689 | 1846 |
| Joseph died, aged 110 years | 1635 | 1793 |
| Aaron born | 1574 | 1731 |
| Moses born | 1571 | 1728 |
| Moses fled into Midian | 1531 | 1688 |
| The Exodus, Passage of the Red Sea | 1491 | 1648 |

## IV. *From the Exodus to the Dedication of Solomon's Temple.*

488 *years*, B. C. 1491—1003 (*Usher*); 628 *years*, B. C. 1648—1020 (*Hales*).

† Henceforward, the difference arises from the various interpretation of several passages of Scripture.

| | | |
|---|---|---|
| The Law delivered on Sinai | 1490 | 1647 |
| The Israelites entered Canaan | 1451 | 1608 |
| Joshua died, aged 110 years | 1443 | 1582 |
| Eli died | 1116 | 1110 |
| Saul anointed first king of Israel | 1095 | 1110 |
| David king (at Hebron) | 1055 | 1070 |
| Rebellion of Absalom | 1023 | 1036 |
| Solomon king | 1015 | 1030 |
| Completion and Dedication of the Temple | 1003 | 1020 |

V. *From the Dedication of the Temple to the Babylonian Captivity.*
415 *years*, B. C. 1003—588 (*Usher*); 434 *years*, B. C. 1020—586 (*Hales*).

| | Usher. | Hales. |
|---|---|---|
| Solomon died. Revolt of the Ten Tribes - - | 975 | 990 |

See the Chronology of this period in the list of the Kings of Judah and Israel.

VI. *From the Babylonian Captivity to the Birth of Christ.*
588 *years* (*Usher*); 586 *years* (*Hales*).

| | B. C. |
|---|---|
| Return of the Jews, under the edict of Cyrus - - - | 536 |
| The second Temple begun - - - - - | 534 |
| The second Temple completed and dedicated - - - | 516 |
| Ezra commissioned to visit Jerusalem - - - - | 458 |
| First commission of Nehemiah - - - - - | 445 |
| Second commission of Nehemiah - - - - - | 444 |
| Further reformation by Nehemiah - - - - | 428 |
| Close of the Old Testament history, about - - - | 400 |
| Samaritan Temple built on Mount Gerizim, about - - | 332 |
| Alexander the Great at Jerusalem - - - - | 332 |
| Alexander died - - - - - - - - | 323 |
| The Septuagint Translation begun - - - - | 285 |
| Antiochus Epiphanes plundered the Temple - - - | 170 |
| Revolt of the Jews under Mattathias - - - - | 167 |
| Judas Maccabæus purified the Temple - - - - | 164 |
| Judas Maccabæus slain; succeeded by Jonathan - - - | 161 |
| Temple in Egypt built by Onias - - - - - | 149 |
| Jonathan succeeded by Simon - - - - - | 144 |
| Simon succeeded by John Hyrcanus - - - - | 130 |
| John Hyrcanus succeeded by Aristobulus, as king - - | 107 |
| Aristobulus succeeded by Alexander Jannæus - - - | 106 |
| Alexander Jannæus succeeded by his queen Alexandra - - | 79 |
| Alexandra succeeded by Hyrcanus, who was soon compelled to yield to his younger brother Aristobulus - - - | 70 |
| Syria reduced to a Roman province by Pompey the Great - | 65 |
| Pompey, in the interest of Hyrcanus, takes Jerusalem, and makes Judea tributary to Rome - - - - - - - | 63 |
| Disturbances by Aristobulus and his son Alexander, who are vanquished by Gabinius, the Roman governor of Syria - | 57 |
| The Temple plundered by Crassus - - - - - | 54 |
| Antipater appointed governor of Judea by Julius Cæsar - - | 47 |
| Antigonus, son of Aristobulus, vanquished by Herod, son of Antipater - - - - - - - - - | 42 |
| Herod appointed King of Judea - - - - - | 40 |
| Jerusalem captured by Herod - - - - - | 37 |
| The Temple rebuilt by Herod - - - - - | 17 |

VII. *From the Birth of Jesus Christ to the end of the first Century.*

| | |
|---|---|
| The Birth of Jesus Christ - - - | B. C. 5 or 4. A. U. C. 749 or 750. |
| Pontius Pilate appointed Procurator of Judea | (vulgar æra) A. D. 27 |

| | |
|---|---|
| Crucifixion, Resurrection, and Ascension of Christ | A. D. 33 |
| Conversion of St. Paul | between A. D. 35 and 40 |
| Herod Agrippa king of Judea | 38 |
| St. Paul at Antioch and at Jerusalem | 44 |
| St. Paul sent to Rome, A. D. 60, which he reached | 61 |
| Beginning of the Jewish War | 65 |
| Jerusalem besieged and taken by Titus | 70 |
| The Temple destroyed | 71 |
| St. John banished to Patmos | 95 |
| St. John liberated from exile | 97 |
| St. John died, about | 100 |

## THE JUDGES OF ISRAEL.

[There is great difficulty in dating several of the events recorded in the Book of Judges, arising from the circumstance that the period of this history includes certain intervals of time the extent of which is not specified, thus leaving room for various conjectures. The following table exhibits the different systems of Usher and Hales.]

| | Hales. | | Usher. | |
|---|---|---|---|---|
| | Years. | B. C. | Years. | B. C. |
| I. Servitude, Mesopotamia | 8 | 1572 | 40 | 1418 |
| 1. Othniel | 40 | 1564 | | 1405 |
| II. Servitude, Moabites | 18 | 1524 | | |
| 2. Ehud (and) | 80 | 1506 | 80 | 1325 |
| 3. Shamgar | | | | |
| III. Servitude, Canaanites | 20 | 1426 | 40 | 1285 |
| 4. Deborah and Barak | 40 | 1406 | | |
| IV. Servitude, Midianites | 7 | 1368 | 40 | 1245 |
| 5. Gideon | 40 | 1359 | | |
| 6. Abimelech | 8 | 1319 | 9 | 1236 |
| 7. Tola | 23 | 1316 | 48 | 1232 |
| 8. Jair | 22 | 1293 | | 1210 |
| V. Servitude, Ammonites | 18 | 1271 | 6 | 1206 |
| 9. Jephthah | 6 | 1253 | | 1188 |
| 10. Ibzan | 7 | 1247 | 25 | 1182 |
| 11. Elon | 10 | 1240 | | 1175 |
| 12. Abdon | 8 | 1230 | | 1165 |
| VI. Servitude, Philistines 20 | 40 | 1222 | 40 | 1157 |
| 13. Samson, 20 | | | | |
| Interregnum | | | | |
| 14. Eli 30 | 40 | 1182 | | |
| Samuel called as a prophet 10 | | | | |
| VII. Servitude or anarchy | 20 | 1142 | | |
| 15. Samuel | 12 | 1122 | 21 | 1116 |

## THE KINGS OF JUDAH AND ISRAEL.

| | B. C. |
|---|---|
| Saul, King of all Israel - - - - | 1095 |
| David, „ „ - - - - | 1055 |
| Solomon, „ „ - - - - | 1015 |

Division of the Kingdom, 975.

| JUDAH. | B. C. | B. C. | ISRAEL. |
|---|---|---|---|
| Rehoboam - - - | 975 | 975 | Jeroboam. |
| Abijah - - - - | 957 | | |
| Asa - - - - | 955 | | |
| | | 954 | Nadab. |
| | | 953 | Baasha. |
| | | 930 | Elah. |
| | | 928 | Zimri. |
| | | | Omri. |
| | | 918 | Ahab. |
| Jehoshaphat - - | 914 | | |
| | | 897 | Ahaziah. |
| | | 896 | Joram (Jehoram.) |
| Jehoram (Joram) - - | 889 | | |
| Ahaziah - - - - | 885 | | |
| Athaliah - - - | 884 | 884 | Jehu. |
| Joash (Jehoash) - - | 878 | | |
| | | 856 | Jehoahaz. |
| | | 839 | Jehoash (Joash.) |
| Amaziah - - - | 838 | | |
| | | 825 | Jeroboam II. |
| Uzziah - - - - | 809 | | |
| | | 784 | (Interregnum and Anarchy.) |
| | | 772 | Zachariah. |
| | | 771 | Shallum. |
| | | | Menahem. |
| | | 760 | Pekahiah. |
| Jotham - - - - | 758 | 758 | Pekah. |
| Ahaz - - - - | 741 | | |
| | | 738 | (Anarchy.) |
| Hezekiah - - - | 725 | 729 | Hoshea. |
| | | 721 | (Samaria taken. End of the kingdom of Israel.) |

| JUDAH. | B.C. | B.C. | ISRAEL. |
|---|---|---|---|
| Manasseh - - - | 696 | | |
| Amon - - - - | 641 | | |
| Josiah - - - - | 639 | | |
| Jehoahaz - - - | 609 | | |
| Jehoiakim - - - | — | | |
| Jehoiachin - - - | 598 | | |
| Zedekiah - - - | — | | |
| (Jerusalem finally taken by the Chaldeans. Temple burnt. Gedaliah governor.) | 588 or 587 | | |

## THE PRINCIPAL PROPHETS OF JUDAH AND ISRAEL.

(See pages 282; 293; 309; 307; 315.)

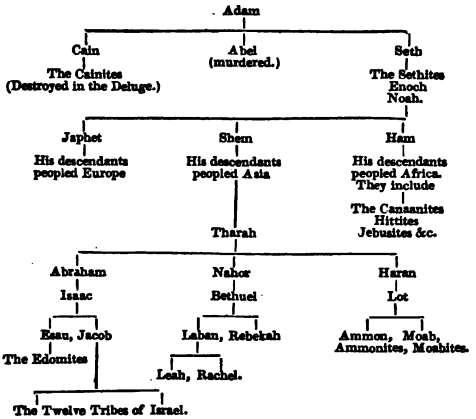
| | B. C. | | B. C. |
|---|---|---|---|
| Joel - - - | 877—847 | Jeremiah - - | 628—585 |
| Jonah - - - | 825—784 | Habakkuk - - | 612—598 |
| Amos - - - | 810—785 | Daniel - - - | 606—534 |
| Hosea - - - | 800—725 | Obadiah - - | 588—583 |
| Isaiah - - - | 765—698 | Ezekiel - - | 595—536 |
| Micah - - - | 758—699 | Haggai - - | 520—518 |
| Nahum - - - | 720—698 | Zechariah - - | 520—510 |
| Zephaniah - - | 640—609 | Malachi - | 436—397 |

## THE JEWISH HIGH PRIESTS DURING AND AFTER THE BABYLONIAN CAPTIVITY.

| | B. C. | | B. C. |
|---|---|---|---|
| Azariah III. (carried captive) - - - | 610 | Simon II. - - - | 219 |
| Josedek (his son, captive) - | 588 | Onias III. - - - | 195 |
| Jesus, or Joshua - - | 536 | Jason - - - | 175 |
| Joiachim - - - | 480 | Menelaus - - - | 172 |
| Eliashib - - - | 462 | Judas Maccabæus - - (Interregnum.) | 162 |
| Joiada - - - | 441 | Jonathan II. - - | 152 |
| Jonathan I. - - - | 397 | Simon III. - - - | 143 |
| Jaddua - - - | 350 | John Hyrcanus - - | 135 |
| Onias I. - - - | 324 | Aristobulus (King) - - | 107 |
| Simon the Just - - | 300 | Alexander Jannæus (King) | 105 |
| Eleazar - - - | 292 | Hyrcanus II. - - | 78 |
| Manasses - - | 260 | Aristobulus II. - - | 66 |
| Onias II. - - - | 233 | Herod the Great - - | 40 |

## GENEALOGICAL TABLES.

### 1. *From Adam to Israel.*




### 2. *Kings of Assyria, Historically connected with Kings of Judah and Israel.*

| | B. C. | CONTEMPORARY WITH |
|---|---|---|
| Pul | 769. | Uzziah, Jotham, and Ahaz in Judah; Menahem, Pekahiah, Pekah in Israel. |
| Tiglath Pileser | 738. | Ahaz in Judah. |
| Shalmaneser | 729. | Ahaz and Hezekiah, in Judah; Hoshea in Israel, whom he conquered. |
| Sennacherib | 713. | Hezekiah. |
| Esarhaddon | 711. | Hezekiah and Manasseh. |

### 3. *The Kings of Persia.*

| | B. C. |
|---|---|
| Cyrus, founder of the empire - - - - | 540 |
| Cambyses, his son. (Smerdis, usurper) - - - | 529 |
| Darius I., Hystaspis, *i. e.* son of Hystaspes. (Defeated at Marathon B. C. 490) - - - - - - - | 521 |
| Xerxes I., his son (Defeated at Salamis, B. C. 480.) - - | 485 |
| Artaxerxes I., Longimanus, his son (Ezra. Nehemiah) - | 464 |
| Xerxes II., his son - - - - - - - | 424 |
| Sogdianus, his half brother (two very brief reigns) - - | 424 |

### 2. *Scripture Measures of length reduced to English Measure.*

| | | | | | | | | Eng. feet. | inch. |
|---|---|---|---|---|---|---|---|---|---|
| A digit, Jer. lii. 21 | | | | | | | | 0 | 0·912 |
| 4 | A palm, Exod. xxv. 25 | | | | | | | 0 | 3·648 |
| 12 | 3 | A span, Exod. xxviii. 16 | | | | | | 0 | 10·944 |
| 24 | 6 | 3 | A cubit, Gen. vi. 15 | | | | | 1 | 9·888 |
| 96 | 24 | 6 | 2 | A fathom, Acts xxvii. 28 | | | | 7 | 3·552 |
| 144 | 36 | 12 | 6 | 1½ | Ezekiel's reed, Ezek. xl. 3—5 | | | 10 | 11·328 |
| 192 | 48 | 16 | 8 | 2 | 1⅓ | An Arabian pole | | 14 | 7·104 |
| 1920 | 480 | 160 | 80 | 20 | 13⅓ | 10 | Schœnus, or Measuring line, Ezek. xl. 3. | 145 | 11·004 |

### 3. *The long Scripture Measures.*

| | | | | Eng. miles. | paces. | feet. |
|---|---|---|---|---|---|---|
| A cubit | | | | 0 | 0 | 1·824 |
| 400 | A stadium or furlong, Luke xxiv. 13 | | | 0 | 145 | 4·6 |
| 2000 | 5 | A Sabbath day's journey, Acts i. 12 | | 0 | 729 | 3·0 |
| 4000 | 10 | 2 | An eastern mile, Mat. v. 41 | 1 | 403 | 1·0 |
| 12000 | 30 | 6 | 3 | A parasang | 4 | 153 | 3·0 |
| 96000 | 240 | 48 | 24 | 8 | A day's journey | 33 | 172 | 4·0 |

### 4. *Scripture Measures of Capacity for Liquids, reduced to English Wine Measure.*

| | | | | | | | Gal. | pints. |
|---|---|---|---|---|---|---|---|---|
| A caph | | | | | | | 0 | 0·625 |
| 1⅓ | A log, Lev. xiv. 10 | | | | | | 0 | 0·833 |
| 5⅓ | 4 | A cab | | | | | 0 | 3·333 |
| 16 | 12 | 3 | A hin, Exod. xxx. 24 | | | | 1 | 2 |
| 32 | 24 | 6 | 2 | A seah | | | 2 | 4 |
| 96 | 72 | 18 | 6 | 3 | A bath, or ephah, 1 Kings vii. 26; John ii. 6 | | 7 | 4 |
| 960 | 720 | 180 | 60 | 30 | 10 | A kor or homer, Ezek. xlv. 14; Isaiah v. 10 | 75 | 5 |

5. *Scripture Measures of Capacity for things Dry, reduced to English Corn Measure.*

| | | | | | | | Peck. | gal. | pints. |
|---|---|---|---|---|---|---|---|---|---|
| A gachal | | | | | | | 0 | 0 | $0\frac{17}{128}$ |
| 20 | | | | | | A cab or chœnix, 2 Kings vi. 25; Rev. vi. 6 | 0 | 0 | $2\frac{5}{8}$ |
| 36 | $1\frac{4}{5}$ | | | | | An omer, Exod. xvi. 36, and xxix. 40 | 0 | 0 | $5\frac{1}{10}$ |
| 120 | 6 | $3\frac{1}{3}$ | | | | A seah, Mat. xiii. 33 | 1 | 0 | 1 |
| 360 | 18 | 10 | 3 | | | An ephah, Ezek. xiv. 11 | 3 | 0 | 3 |
| 1800 | 90 | 50 | 15 | 5 | | A letech, Hos. iii. 2 | 16 | 0 | 0 |
| 3600 | 180 | 100 | 30 | 10 | 2 | A homer or kor, Num. xi. 32; Hosea iii. 2 | 32 | 0 | 1 |

6. *Jewish Money reduced to English Standard.*

| | | | | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| A gerah, Exod. xxx. 13 | | | | | 0 | 0 | $1\frac{52}{160}$ |
| 10 | | | | A bekah, Exod. xxxviii. 26 | 0 | 1 | $1\frac{1}{16}$ |
| 20 | 2 | | | A shekel, Exod. xxx. 13; Isa. vii. 23; Mat. xvii. 27 | 0 | 2 | $3\frac{3}{8}$ |
| 1200 | 120 | 60 | | A maneh or minah Hebraica | 5 | 14 | $0\frac{3}{4}$ |
| 60000 | 6000 | 3000 | 60 | A talent | 342 | 3 | 9 |
| A solidus aureus, or sextula, was worth | | | | | 0 | 12 | $0\frac{1}{2}$ |
| A siculus aureus, or gold shekel, was worth | | | | | 1 | 16 | 6 |
| A talent of gold was worth | | | | | 5475 | 0 | 0 |

In the preceding table, silver is valued at 5*s.* and gold at 4*l.* per oz.

7. *Roman and Greek Money mentioned in the New Testament, reduced to the English Standard.*

| | £ | s. | d. | far. |
|---|---|---|---|---|
| A mite (λίπτον), Mark xii. 42 | 0 | 0 | 0 | $0\frac{17}{84}$ |
| A farthing (κοδράντης), Mark xii. 42 about | 0 | 0 | 0 | $1\frac{17}{32}$ |
| A penny or denarius (δηνάριον), Mat. xxii. 19 | 0 | 0 | 7 | 2 |
| A pound or mina (μνᾶ), Lu. xix. 13 | 3 | 2 | 6 | 0 |

THE END.

LONDON:
Printed by SPOTTISWOODE & Co.
New-street Square.

*Lately published,*

BY THE SAME AUTHOR,

Price 3s. 6d.

# HOUSEHOLD PRAYERS

## FOR FOUR WEEKS,

WITH

## ADDITIONAL PRAYERS FOR SPECIAL OCCASIONS.

TO WHICH IS APPENDED

## A COURSE OF SCRIPTURE READING

FOR EVERY DAY IN THE YEAR.

---

London: LONGMAN, BROWN, GREEN, LONGMANS, and ROBERTS.

# General Alphabetical Lists

OF

# SCHOOL-BOOKS

PUBLISHED BY

## Messrs. LONGMAN, BROWN, and CO.

### ALGEBRA.

Colenso's Elements, Part I. 12mo. (Key, 5s.) ..... 4s. 6d.
" " Part II. 12mo. (Key, 5s.) ..... 6s.
" " complete, for Teachers and Students, 8vo. ..... 12s. 6d.
" Algebra for National and Elementary Schools, 18mo. (Key, 2s. 6d.) 1s. 6d.
" Examples and Equation Papers, 12mo. ..... 2s. 6d.
Lund's Short and Easy Course of Algebra, fcp. 8vo. (Key, 5s.) ..... 2s. 6d.
Reynolds's Elementary Algebra for Beginners, 18mo. (Key, 3d.) ..... 1s.
Scott's Arithmetic and Algebra for the use of Sandhurst College, 8vo. ..... 16s.
Tate's Algebra made Easy, intended chiefly for the use of Schools, 12mo. .. 2s.
Thomson's Elementary Treatise, 12mo. (Key, 4s. 6d.) ..... 5s.
Wood's Elements, for University Students, by Lund, 8vo. ..... 12s. 6d.
Lund's Companion to Ditto, 8vo. ..... 6s. 6d.
Young's Elementary Treatise, 12mo. (Key, by Spiller, 6s.) ..... 6s.

### ARITHMETIC.

Colenso's Arithmetic for Schools, 12mo. (Key, by Maynard, 6s.) ..... 4s. 6d.
" Text-Book of Elementary Arithmetic, 18mo. (with Answers, 2s. 3d.) 1s. 9d.

☞ Colenso's *Elementary* Arithmetic may be had in Five Parts, as follows:—

1. Text-Book ..... 6d. | 3. Examples, Pt. II. *Compound Arithmetic* ..... 4d.
2. Examples, Pt. I. *Simple Arithmetic* 4d. | 4. Examples, Pt. III. *Fractions, Decimals, Duodecimals* 4d.
5. Answers to the Examples, with Solutions of the more difficult Questions .. .... 1s.

Crosby's Walkingame's Tutor's Assistant, by Maynard, 12mo. (Key, 3s. 6d.) 2s.
Galbraith and Haughton's Manual of Arithmetic, 12mo. 2s.; cloth ..... 2s. 6d.
Hiley's Arithmetical Companion, 18mo. (Key, 1s. 6d.) ..... 2s.
Hughes's Manual of Arithmetic, fcp. 8vo. (with Key, 3s. 6d.) ..... 1s. 6d.
Joyce's System of Practical Arithmetic, by Maynard, 12mo. (Key, 3s.) ..... 3s.
Lardner's Treatise on Arithmetic, fcp. 8vo. ..... 3s. 6d.
M'Leod's Course of Arithmetical Questions, 2 parts, 12mo. each ..... 1s.
" Manual for Elementary Instruction, 18mo ..... 1s.
" Extended Multiplication and Pence Tables, per dozen ..... 2s.
Molineux's Arithmetic, 3 parts, 12mo. each (Keys, 6d. each) ..... 2s. 6d.
Scott's Arithmetic and Algebra for the use of Sandhurst College, 8vo. ..... 16s.
" Decimal Arithmetic for the use of Schools, 12mo. ..... 4s.
Tate's Treatise on the First Principles of Arithmetic, 12mo. ..... 1s. 6d.
" Mental Arithmetic for Teachers, 8vo. ..... 1s.
Tate On the New Coinage in relation to our School Arithmetics, 12mo. .... 2d.

## ASTRONOMY, METEOROLOGY, and NAVIGATION.

Arago's Popular Astronomy, translated by Smyth and Grant, Vol. I. 8vo. ..21s.
„ Meteorological Essays, trans. under Col. Sabine's superintendence, 8vo. 18s.
Galbraith and Haughton's Manual of Astronomy, 12mo. ..... 2s.
Herschel's Treatise on Astronomy, fcp. 8vo. ..... 3s. 6d.
„ Outlines of Astronomy, 8vo. ..... 12s.
Jeans's Problems in Astronomy, Surveying, and Navigation, 12mo. ..... 6s.
„ Handbook for the Stars of the First and Second Magnitude, 8vo. .. 3s. 6d.
Tate's Astronomy and the Use of the Globes, for Beginners, 18mo. ..... 1s.

## ATLASES.

Brewer's Elementary Atlas of History and Geography, royal 8vo. .....12s. 6d.
Butler's Atlas of Ancient Geography, royal 8vo. .....12s.
„ Junior Ancient Atlas, royal 8vo. ..... 4s. 6d.
„ General Atlas of Modern and Ancient Geography, royal 4to. .....24s.
„ Atlas of Modern Geography, royal 8vo. .....12s.
„ Junior Modern Atlas, royal 8vo. ..... 4s. 6d.
„ Outline Geographical Copy-Books, Ancient and Modern, each. ..... 4s.
Hall's First or Elementary Atlas of 10 coloured Maps, oblong 4to. ..... 1s 6d.
„ Map-Projections, 1s.; Hall's Outline Maps ..... ..... 1s.
Hughes's General Atlas for Elementary Schools, 18mo. (coloured, 1s. 6d.) .. 1s.
„ Introductory Atlas of Modern Geography, 12mo. ..... 2s. 6d.
„ Atlas of Physical, Political, and Commercial Geography, royal 8vo. 10s. 6d.
„ School Atlas of Physical Geography, 12mo ..... 1s. 6d.
M'Leod's Scripture Atlas, Part I. 4s.; Part II. 3s.; or complete, royal 8vo. 7s.
„ Hand-Atlas of *General* Geography, 29 full-coloured Maps, 18mo. .. 2s. 6d.
„ Class-Atlas of *Physical* Geography, 20 coloured Maps, &c. 18mo. .. 2s. 6d.
„ Physical Atlas of Great Britain and Ireland .....

## BIOGRAPHY.

Arago's Lives of Distinguished Scientific Men, 8vo. .....
Maunder's Biographical Treasury, fcp. 8vo. ..... .10s.
Merivale's Life and Letters of Cicero, 12mo. ..... 9s. 6d.
Stepping-Stone to Biography, in Question and Answer, 18mo. ..... 1s.
Wheeler's Life and Travels of Herodotus, 2 vols. post 8vo. .....21s.

## BOOK-KEEPING.

Isbister's Elements, by Single and Double Entry, 18mo. ..... 1s.
„ Set of Eight Account-Books adapted to the above, each ..... 6d.

## CALCULUS and LOGARITHMS.

Carmichael's Treatise on the Calculus of Operations, 8vo. ..... 9s.
Farley's Tables of Six-figure Logarithms from 1 to 10,000, post 8vo. ..... 4s. 6d.
Tate's Principles of the Differential and Integral Calculus, 12mo. ..... 4s. 6d.

## CHEMISTRY.

Marcet's Conversations on Chemistry, 2 vols. fcp. 8vo. .....14s.
Tate's Outlines of Experimental Chemistry, 12mo. 1s. 6d.; 18mo. ..... 1s.
Thomson's School Chemistry, fcp. 8vo. ..... ..... 7s.

## CHRONOLOGY.

Blair's Chronological and Historical Tables, edited by Sir H. Ellis .....31s. 6d.
Brewer's Poetical Chronology of Inventions, Discoveries, Battles, &c., 12mo. 3s. 6d.
„ Elementary Atlas of History and Geography, royal 8vo. .....12s. 6d.
Hort's Introduction to Chronology and Ancient History, 18mo. ..... 4s.
Howlett's Tables of Chronology and Regal Genealogies, 4to..... 5s. 6d.
„ Metrical Chronology, post 8vo..... 7s.
Jaquemet's Compendium, edited by the Rev. J. Alcorn, M.A., post 8vo..... 7s. 6d.
Nicolas's Chronology of History, fcp. 8vo..... 3s. 6d.
School Chronology, or the Great Dates of History, square 12mo..... 1s.
Slater's School Chronology, or Sententiæ Chronologicæ, 12mo..... 3s. 6d.
„ Coloured Chronological Chart to accompany the above (on roller, 9s. 6d.) 6s.
Valpy's Poetical Chronology of Ancient and English History, 12mo..... 2s. 6d.

## CIVIL LAW and POLITICAL ECONOMY.

Humphreys's Manual of Civil Law, for Schools and Candidates, fcp. 8vo..... 3s. 6d.
„ „ Political Science, for Schools & Candidates, fcp. 8vo. 3s. 6d.
Marcet's Conversations on Political Economy, fcp. 8vo..... 7s. 6d.

## CLASSICAL DICTIONARIES and MYTHOLOGY.

Barker's Lemprière's Classical Dictionary, edited by Dr. Cauvin, 8vo.....12s.
Hort's New Pantheon, or Introduction to Mythology, 18mo..... 4s. 6d.
Lemprière's Classical Dictionary, 8vo..... 9s.
Rich's Illustrated Companion to the Latin Dictionary and Greek Lexicon, with upwards of 2,000 Wood Engravings, post 8vo.....21s.

## CONCHOLOGY.

Catlow's Popular Conchology, or the Shell Cabinet arranged, post 8vo.....14s.

## COPY-BOOKS.

M'Leod's Graduated Series of Nine Copy-Books, each ..... ..... 3d.

## DRAWING-BOOKS, &c.

Malan's Aphorisms on Drawing, post 8vo..... 3s. 6d.
Tate's Drawing for Schools, with numerous Illustrations and Exercises, 4to. 5s. 6d.
„ Drawing-Book for Little Boys and Girls, with 130 Exercises, 4to. .... 1s. 6d.

## ENGLISH COMPOSITION and ELOCUTION.

Brewer's Guide to English Composition, fcp. 8vo. ..... ..... 5s. 6d.
Graham's English, or the Art of Composition, fcp. 8vo..... 6s.
Hiley's English Composition, PART I. or *Junior Series*, 18mo. (Key, 2s. 6d.) 1s. 6d.
„ Practical English Composition, PART II. 18mo. ..... 3s.
Morell's Handbook of Logic, for Schools and Teachers, fcp. 8vo..... 2s.
Parker's Progressive Exercises in English Composition, 12mo..... 1s. 6d.
Roget's Thesaurus of English Words and Phrases classified, crown 8vo ....10s. 6d.

## EDUCATION in GENERAL.

Domestic Economy, Housekeeping, Cookery, &c. (in *Gleig's Series*), 18mo. 1s.
Pillans's Contributions to the Cause of Education, 8vo. 12s.
Stow's Training System, *&c.*, for Trainers and Governesses, post 8vo. 6s.
Sydenham's Notes of Lessons, 18mo. 2s.
Tate's Philosophy of Education, or Principles &c. of Teaching, fcp. 8vo. 6s. 6d.

## ENGLISH DICTIONARIES.

Maunder's Treasury of Knowledge and Library of Reference, fcp. 8vo. 10s.
Smart's Walker's Pronouncing Dictionary Remodelled, 8vo. 12s.
" " " " Epitomised, 18mo. 6s.
Sullivan's Dictionary of Derivations, 12mo. 2s.
" " " the English Language, 12mo. 3s. 6d.

## ENGLISH ETYMOLOGY.

Black's Student's Manual (*Greek*), 18mo. 2s. 6d.; Sequel (*Latin*), 18mo. 5s. 6d.
Rose's Etymological Manual of the English Language, 18mo. 6d.

## ENGLISH GRAMMARS and EXERCISE-BOOKS.

Downe's (Viscount) Elementary English Grammar, 18mo. 2s.
Hiley's English Grammar and Style, 12mo. 3s. 6d.
" Abridgment of English Grammar, 18mo. 1s. 9d.
" Child's First English Grammar, 18mo. 1s.
" Exercises adapted to the English Grammar, 12mo. (Key, 3s.) 2s. 6d.
Hunter's Text-Book of English Grammar, 12mo. 2s. 6d.
M'Leod's Explanatory English Grammar, for Beginners, 18mo. 1s.
Marcet's Game of English Grammar, with Conversations, post 8vo. 8s.
" Mary's Grammar, interspersed with Stories, 18mo. 3s. 6d.
" Willy's Grammar, interspersed with Stories, 18mo. 2s. 6d.
Morell's Analysis of Sentences explained and illustrated, 12mo. 2s.
" Essentials of English Grammar *and Analysis*, fcp. 8vo. 8d.
" Essentials of *English Grammar*, 18mo. Part I. 2d.; Part II. 3d.
Smart's Course of English Grammar, Rhetoric, Logic, *&c.* 3 vols. 12mo. 23s. 6d.
Stepping-Stone to English Grammar, in Question and Answer, 18mo. 1s.
Sullivan's Attempt to Simplify English Grammar, 18mo. 1s.

## ENGLISH PARSING.

Hunter's Exercises in English Parsing, 12mo. 6d.
Lowres's System of English Parsing and Derivation, 18mo. 1s.

## ENGLISH POETRY.

Cannon's Selections from Milton's *Paradise Lost*, 12mo. 3s. 6d.
Cook's First Poetry-Book for Elementary Schools, 18mo. 9d.
" Selection of School Poetry, with short Notes, 12mo. 2s.
Graham's Studies from the English Poets, or Poetical Reading-Book, 12mo. 7s.
Hughes's Select Specimens of English Poetry, 12mo. 3s. 6d.
M'Leod's Second Poetical Reading-Book, 12mo. 1s. 3d.
Palliser's Modern Poetical Speaker, chiefly for Ladies' Schools, 12mo. 6s.

---

London: LONGMAN, BROWN, GREEN, LONGMANS, and ROBERTS.

## ENGLISH READING-BOOKS.

Hughes's Graduated Reading-Lesson-Books, fcp. 8vo. 3 Series, each ..... 3s. 6d.
„ Select Specimens of English Prose, 12mo..... 4s. 6d.
Jones's Liturgical Class-Book, from the best authorities, 12mo. ..... 1s. 6d.
M'Leod's First Book to teach Reading and Writing, 18mo. ..... 6d.
„ „ Reading-Book, 18mo. 3d.; or as Reading-Lessons, in 30 Sheets 3s.
Mann's Lessons in General Knowledge, fcp. 8vo..... 3s. 6d.
Maunder's Universal Class-Book for Every Day in the Year, 12mo. ..... 5s.
Pycroft's Course of English Reading, fcp. 8vo..... 5s.
Sewell's School Speaker and Holiday Task-Book, 12mo..... 6s.
Simple Truths from Scripture, in Easy Lessons, 18mo. ..... 6d.
Smart's Historico-Shakspearian Readings, 12mo. ..... 6s.
Sullivan's Literary Class-Book, or Readings in Literature, 12mo..... 2s. 6d.

## ENGLISH SPELLING-BOOKS.

Carpenter's Scholar's Spelling Assistant, 12mo. ..... 1s. 6d.
„ „ „ „ edited by M'Leod, 12mo..... 1s. 6d.
Hornsey's Pronouncing Expositor, or New Spelling-Book, 12mo..... 2s.
Mavor's English Spelling-Book, Genuine Edition, 12mo..... 1s. 6d.
Sullivan's English Spelling-Book Superseded, 18mo..... 1s. 4d.

## ENGLISH SYNONYMES, &c.

Graham's English Synonymes, classified and explained, fcp. 8vo. ..... 7s.
Roget's Thesaurus of English Words and Phrases, crown 8vo... .....10s. 6d.

## EUCLID.

Colenso's Elements of Euclid, from Simson's Text, 18mo. (with *Key*, 6s. 6d.) 4s. 6d.
„ Geometrical Problems (without *Key*, 1s.), with Key, 18mo..... 3s. 6d.
Galbraith and Haughton's Manual of Euclid, Books I. and II. 12mo..... 1s.
Tate's First Three Books of Euclid's Elements, 12mo. 1s. 6d.; 18mo..... 1s.

## FORTIFICATION AND THE MILITARY ART.

Hodge's Catechism of Fortification, for Students and Candidates, 12mo..... 2s. 6d.
Macdougall's Theory of War, post 8vo. with Plans of Battles .....10s. 6d.

## FRENCH GRAMMARS and EXERCISE-BOOKS.

Albitès' How to Speak French, 12mo..... 4s. 6d.
Cambier's Sandhurst College French Grammar, 12mo..... 5s.
Contanseau's Compendious Grammar of the French Language, 12mo. ..... 4s.
„ Guide to French Translation, 12mo..... 3s. 6d.
Hamel's New Universal French Grammar, 12mo. ..... 4s.
„ Grammatical Exercises on the French Language, 12mo. (Key, 3s.) 4s.
„ French Grammar and Exercises, by Lambert, 12mo. (Key, 4s.).... 5s. 6d.
Sadler's French Pronunciation & Conversation, in Question & Answer, 18mo. 1s.
Tarver's Eton French Grammar, 12mo. ..... 3s.
„ „ „ Exercises, Familiar & Conversational, 12mo. (Key, 3s.) 3s. 6d.
„ French Phraseology explained and compared, 12mo. ..... 3s.

London: LONGMAN, BROWN, GREEN, LONGMANS, and ROBERTS.

## FRENCH DICTIONARIES.

Contanseau's New Practical French and English Dictionary, post 8vo..... 10s. 6d.
Nugent's Pocket Dictionary of French & Engl. Languages, 32mo. 4s. 6d.; 12mo. 7s. 6d.
Tardy's French Pronouncing Dictionary, 12mo..... 7s.

## FRENCH, ITALIAN, and GERMAN READING-BOOKS.

Cambier's Sandhurst College French Reading-Book or Recueil, 12mo..... 5s.
Chasente's French Grammar, Exercises, and Reading-Book .....
Contanseau's Prosateurs et Poètes Français, or Selections from French Writers 7s. 6d.
Extraits Choisis from Modern French Writers, by the Author of *Amy Herbert*
Lacaita's Italian Reading-Book, or Selections from best Italian Writers, 12mo. 5s.
Metcalfe's History of German Literature .....
Müller's' German Reading-Book .....
Rowan's Morceaux choisis des Auteurs Modernes, à l'usage de la Jeunesse 6s.
Tarver's Eton French Reading-Book,—Prose, Verse, and Phraseology, 12mo. 7s. 6d.
„ Choix en Prose, 12mo. 3s. 6d.; Choix en Vers, 12mo. ..... 3s. 6d.
Wintzer's First German Reading-Book, for Beginners, fcp. 8vo..... 5s.

## GREEK CLASSICAL AUTHORS, &c.

ARISTOTLE'S *Politics*, with English Notes, &c., edited by Eaton, 8vo. ..... 16s. 6d.
EURIPIDES, the 5 Plays, with English Notes by Major, post 8vo..... 24s.
HERODOTUS, with English Notes, &c., edited by Stocker, 2 vols. post 8vo... 18s.
HOMER'S *Iliad*, with English Notes, &c., edited by Valpy, 8vo. ..... 16s. 6d.
Linwood's *Anthologia Oxoniensis* (Greek, Latin, and English), 8vo..... 14s.
„ Treatise on the *Greek Metres*, 8vo..... 10s. 6d.
SOPHOCLES, with English Notes, &c., edited by Brasse and others, 2 vols. p. 8vo. 24s.
„ edited, with short Latin Notes, by Linwood, 8vo..... 16s.
Theatre of the Greeks, edited by Donaldson, 8vo..... 15s.
Walford's Handbook of the Greek Drama, fcp. 8vo. ..... 6s.
XENOPHON'S *Anabasis*, with English Notes, &c., edited by White, 12mo. .. 7s. 6d.
„ *Memorabilia*, with English Notes, &c., edited by Hickie, p. 8vo. 8s. 6d.

## GREEK GRAMMARS, EXERCISE-BOOKS, &c.

Collis's Praxis Græca, I. *Etymology*, 2s. 6d.; II. *Syntax*, 3s.; III. *Accentuation* 3s.
„ „ Iambica: Exercises in Greek Tragic Senarii.....
Howard's Introductory Greek Exercises, 12mo. (Key, 2s. 6d.) ..... 3s. 6d.
Kennedy's Greek Grammar (Græcæ Grammaticæ Institutio Prima), 12mo.. 4s. 6d.
„ Palæstra Stili Græci, or Greek Prose Materials, 12mo. .....
„ „ Musarum, or Greek Verse Materials, 12mo..... 5s. 6d.
Moody's New Eton Greek Grammar, in English, 12mo. ..... 4s.
Pycroft's Greek Grammar Practice, 12mo..... 3s. 6d.
Valpy's Elements of Greek Grammar, with Notes, 8vo..... 9s. 6d.
„ Greek Primitives and Leading Words, 12mo. ..... 6s.
Valpy's Greek Delectus, improved by White, 12mo. (Key, 2s. 6d.) ..... 4s.
„ Second Greek Delectus, or New Analecta Minora, 8vo..... 9s. 6d.
Walford's Card of the Greek Accidence, 8vo. 1s.; of the Greek Prosody, 8vo. 1s.
„ „ „ „ Accents, 5th Edition ..... 6d.
Yonge's Exercises in Greek Prose Composition, 12mo. (Key, 1s.)..... 5s. 6d.

**GREEK LEXICONS, &c.** (*see* "Latin and Greek").

## GEOGRAPHY, GAZETTEERS, &c.

Adams's Geographical Word-Expositor, *Second Edition*, 12mo. ..... 2s. 6d.
Arrowsmith's Geographical Dictionary of the Holy Scriptures, 8vo. ..... 15s.
Bowman's Questions on Hall's First or Elementary Atlas ..... 2s.
Butler's Ancient Geography, post 8vo. 4s.; Butler's Modern Geography, post 8vo. 4s.
„ Modern and Ancient Geography complete, post 8vo. ..... 7s. 6d.
Cabinet Gazetteer, by the Author of the *Cabinet Lawyer*, fcp. 8vo. ..... 10s. 6d.
Challener's Catechism of English Descriptive Geography, 18mo. ..... 1s. 9d.
Cunningham's Abridgment of *Butler's Geography*, fcp. 8vo. ..... 2s.
Dowling's Introduction to *Goldsmith's Geography*, 18mo. ..... 9d.
„ Questions on *Goldsmith's Geography*, 18mo. (Key, 9d.) ..... 9d.
Falmouth's Conversations on Geography, or Child's First Introduction, fcp. 7s. 6d.
Goldsmith's Grammar of General Geography, fcp. 8vo. (Key, 18mo. 1s.) .... 3s. 6d.
Hartley's Geography for Youth, 12mo. (Outlines, 18mo. 9d.) ..... 4s. 6d.
Hiley's First Geography for the Elementary Classes, 18mo. ..... 9d.
„ Progressive Geography, in Lessons and Exercises, 12mo. ..... 2s.
Hughes's (E.) Geography for Elementary Schools, 18mo. ..... 1s.
„ Outlines of Physical Geography, 12mo. ..... 3s. 6d.
„ Examination-Questions on *Physical Geography*, fcp. 8vo. ..... 2d.
„ Outlines of Scripture Geography and History ..... 4s. 6d.
Hughes's (W.) Manual of Geography, Physical, Industrial, and Political .. 7s. 6d.
„ „ British Geography, fcp. 8vo. ..... 2s.
„ „ Mathematical Geography, fcp. 8vo. ..... 4s. 6d.
„ General Geography, in *Gleig's School Series*, 18mo. ..... 1s.
„ British Geography, in *Gleig's School Series*, 18mo. ..... 1s.
„ Child's First Geography, in *Gleig's School Series*, 18mo. ..... 9d.
Johnston's New General Gazetteer of the World, 8vo. ..... 36s.
Keith On the Globes, by Taylor, Le Mesurier, and Middleton, 12mo. (Key, 2s. 6d.) 6s. 6d.
M'Leod's Geography of Palestine or the Holy Land, 12mo. ..... 1s. 6d.
„ Travels of St. Paul, 12mo. .....
„ Geography of Old Testament Countries (*excepting Palestine*), 12mo.
Mangnall's Compendium of Geography, for Schools, 12mo. ..... 7s. 6d.
Maunder's Treasury of Geography, completed by W. Hughes, fcp. 8vo. .... 10s.
Stepping-Stone to Geography, in Question and Answer, 18mo. ..... 1s.
Sterne's School Geography, Physical and Political, 12mo. ..... 3s. 6d.
Sullivan's Geography Generalised, 12mo. ..... 2s.
„ Introduction to Geography and History, 18mo. ..... 1s.
Wheeler's Geography of Herodotus developed, explained, and illustrated, 8vo. 18s.

## GEOMETRY.

Lund's Geometry as an Art, with Easy Exercises, fcp. 8vo. ..... 2s.
„ „ a Science, with Easy Exercises, fcp. 8vo. ..... 1s. 6d.
Narrien's Elements of Geometry, for Sandhurst College, 8vo. ..... 10s. 6d.
Tate's Principles of Geometry, Mensuration, Trigonometry, &c., 12mo. .... 3s. 6d.

## GRADUSES.

Brasse's Greek Gradus, or Prosodial Lexicon, 8vo. ..... 15s.
Maltby's New and Complete Greek Gradus, 8vo. ..... 21s.
Yonge's New Latin Gradus ad Parnassum, post 8vo. (with *Epithets*, 12s.) .. 9s.
„ Dictionary of Latin Epithets, post 8vo. ..... 3s. 6d.

---

London: LONGMAN, BROWN, GREEN, LONGMANS, and ROBERTS.

## HISTORICAL and MISCELLANEOUS SCHOOL-BOOKS.

Anthony's Footsteps to Modern History, fcp. 8vo. ..... 5s. 6d.
Balfour's Sketches of English Literature ..... 7s.
Brewer's Elementary Atlas of History and Geography, royal 8vo. ..... 12s. 6d.
Browne's Ancient Greece, 18mo. 1s.; Browne's Ancient Rome, 18mo. ..... 1s.
Burton's History of Scotland, from 1689 to 1748, 2 vols. 8vo. ..... 26s.
Child's First History of Rome, fcp. 8vo. ..... 2s. 6d.
Corner's Historical Questions, or Sequel to *Mangnall's*, 12mo. ..... 5s.
Farr's School and Family History of England, 12mo. ..... 5s. 6d.
First History of Greece, by Author of the *Child's First History of Rome*, fcp. 8vo. 3s. 6d.
Gleig's England, or First Book of History, 18mo. (cloth, 2s. 6d.) ..... 2s.
,, British Colonies, or Second Book of History, 18mo. ..... 1s.
,, ,, India, or Third Book of History, 18mo. ..... 1s.
,, Sacred History, or Fourth Book of History, 18mo. (cloth, 2s. 6d.) .. 2s.
Historical Questions, Part I. On the above Four Histories, 18mo. ..... 1s.
Gleig's France, 18mo. ..... 1s.
Gurney's Historical Sketches, *Second Series*, St. Louis and Henri IV., fcp. 8vo. 6s.
Keightley's Outlines of History, fcp. 8vo. ..... 3s. 6d.
Mackintosh's England, 2 vols. 8vo. ..... 21s.
Mangnall's Historical and Miscellaneous Questions, 12mo. ..... 4s. 6d.
Mann's Lessons in General Knowledge, or Elementary Reading-Book, fcp. 8vo. 3s. 6d.
Marcet's Conversations on the History of England, 18mo. ..... 5s.
Maunder's Historical Treasury, fcp. 8vo. ..... 10s.
Menzies' Analysis of the Constitution and History of England, 18mo. ..... 1s.
Merivale's Romans under the Empire, Vols. I. to III. 8vo. 42s.; Vols. IV. & V. 32s.
,, Fall of the Roman Empire, 12mo. ..... 7s. 6d.
Mure's Language and Literature of Ancient Greece, 3 vols. 8vo. 36s.; Vol. IV. 15s.
Schmitz's Greece, mainly based on *Thirlwall's*, 12mo. with 137 Woodcuts... 7s. 6d.
Scott's Scotland, 2 vols. fcp. 8vo. ..... 7s.
Stafford's Compendium of Universal History, 12mo. ..... 3s. 6d.
Stephen's Lectures on the History of France, 2 vols. 8vo. ..... 24s.
Stepping-Stone to English History, in Question and Answer, 18mo. ..... 1s.
,, ,, French History, in Question and Answer, 18mo. ..... 1s.
,, ,, Roman History, in Question and Answer, 18mo. ..... 1s.
Sterne's Questions on Generalities, 1st & 2d Series, 12mo. each (Keys, ea. 4s.) 2s.
Thirlwall's History of Greece, 8 vols. 8vo. £3; or in 8 vols. fcp. 8vo. ..... 28s.
Turner's Anglo-Saxons, 3 vols. 8vo. ..... 36s.
,, England during the Middle Ages, 4 vols. 8vo. ..... 50s.
Tytler's Elements of General History, 8vo. ..... 14s.
Valpy's Latin Epitome of Sacred History, 18mo. ..... 2s.

## JUVENILE WORKS.

Journal kept during a Summer Tour Abroad, fcp. 8vo. ..... 5s.
Marcet's Rich and Poor, 18mo. ..... 1s.
,, Seasons, or Stories for very Young Children, 4 vols. 18mo. each.... 2s.
,, Willy's Holidays, or Conversations on Government, 18mo. ..... 2s.
,, ,, Stories for Young Children, 18mo. ..... 2s.
,, ,, Travels on the Railroad, 18mo. ..... 2s. 6d.

London: LONGMAN, BROWN, GREEN, LONGMANS, and ROBERTS.

## LAND-SURVEYING and MENSURATION.

Lund's Elements of Geometry and Mensuration, fcp. 8vo. .....
Nesbit's Treatise on Practical Land-Surveying, with 250 Examples, 8vo. .... 12s.
,, ,, ,, Mensuration, 12mo. (Key, 3s.) ..... 6s.
Scott's Mensuration and Trigonometry, for Sandhurst College, 8vo. ..... 2s. 6d.
Tate's Principles of Mensuration, Land-Surveying, Levelling, &c., 12mo. .... 2s. 6d.

## LATIN GRAMMARS, EXERCISE-BOOKS, &c.

Barrett's Little Arthur's Latin Primer, 12mo. ..... 1s.
,, Latin Exercises for the Lowest Form, 12mo. ..... 3s. 6d.
Bradley's New Latin Prose Exercises, 12mo. (Key, 5s.) ..... 3s. 6d.
Collis's Praxis Latina, Pt. I. *for Beginners*, 2s. 6d.; Pt. II. for *Advanced Pupils* 3s.
Hiley's Elements of Latin Grammar, 12mo. ..... 3s.
,, Progressive Exercises on Latin Accidence, 12mo. ..... 2s.
Howard's Introductory Latin Exercises, 12mo. ..... 2s. 6d.
,, Latin Exercises Extended, 12mo. (Key, 2s. 6d.) ..... 3s. 6d.
Kennedy's Elementary Grammar of the Latin Language, 12mo. ..... 3s. 6d.
,, Latin Vocabulary, on Etymological Principles, 12mo. ..... 3s.
,, Child's Latin Primer, or First Lessons, 12mo. ..... 2s.
,, Tirocinium, or First Latin Reading-Book, 12mo. ..... 2s.
,, Palaestra Latina, or Second Latin Reading-Book, 12mo. ..... 5s.
,, ,, Stili Latini, or Latin Prose Materials, 12mo. ..... 6s.
,, Examples of Latin Style for Oral Use, 12mo. .....
,, Palaestra Camenarum, or Latin Verse Materials, 12mo. .....
Moody's New Eton Latin Grammar, in English, 12mo. (Accidence, 1s.) .... 2s. 6d.
Pycroft's Latin Grammar Practice, 12mo. ..... 2s. 6d.
Rapier's Second Latin Verse-Book, by Arnold, 12mo. (Key, 2s. 6d.) ..... 3s. 6d.
Valpy's Elements of Latin Grammar, with short English Notes, 12mo. .... 2s. 6d.
,, Elegantiae Latinae, 12mo. (Key, 2s. 6d.) ..... 4s. 6d.
,, Latin Dialectus, improved by White, 12mo. (Key, 3s. 6d.) ..... 2s. 6d.
,, Manual of Latin Etymology, fcp. 4to. ..... 7s.
,, Sacra Historiae Epitome, with English Notes, 12mo. ..... 2s.
Walford's Latin Elegiacs, 2 Series, 12mo. each 2s. 6d.; Key to *First Series*, 2s. 6d.
,, Shilling Latin Grammar, 12mo. ..... 1s.
,, Grammar of Latin Poetry, 12mo. ..... 1s.
,, Hints on Latin Writing, royal 8vo. ..... 1s. 6d.
,, Exercises in Latin Prose, adapted to the above *Hints*, 12mo. ..... 2s. 6d.
,, Card of Latin Accidence, 8vo. ..... 1s.
,, ,, ,, Prosody, 1s.; Walford's Card of Latin Syntax .... 1s.
White's New Latin Grammar, complete, 12mo. ..... 2s. 6d.
,, Latin Accidence, 12mo. 1s.; White's Eton Latin Grammar, 12mo. 1s. 9d.
,, Second or Larger Latin Grammar, 12mo. ..... 1s. 6d.
Wilkins's Notes for Latin Lyrics, for the use of Schools, 12mo. ..... 4s. 6d.
Yonge's Exercises for Latin Verses and Lyrics out of "Owen Gwynn," 12mo. .. 4s. 6d.
,, ,, in Latin Prose Composition, 12mo. (Key, 1s.) ..... 5s. 6d.
Zumpt's Latin Grammar, translated and adapted by Dr. L. Schmitz, 8vo. .... 10s.
,, School Grammar of the Latin Language, by the same, 12mo. ... 4s.

---

## LATIN and GREEK LEXICONS, DICTIONARIES, &c.

Bloomfield's Greek-English Lexicon to the New Testament, fcp. 8vo. ..... 10s. 6d.
Englishman's Greek Concordance of the New Testament, royal 8vo. ..... 42s.
Rich's Illustrated Companion to the Latin Dictionary and Greek Lexicon, p. 8vo. 21s.
Riddle's Latin-English and English-Latin Dictionary, 8vo. 21s.; and sq. 12mo. 12s.
" Diamond Latin-English Dictionary, royal 32mo. ..... 4s.
" Copious and Critical Latin-English Lexicon, 4to. ..... 31s. 6d.
" Latin-English Dictionary, 8vo. 15s.; square 12mo. ..... 7s.
" English-Latin Dictionary, 8vo. 7s.; square 12mo. ..... 5s. 6d.
" and White's New Latin-English Dictionary, royal 8vo. .....
" and Arnold's English-Latin Lexicon, 8vo. ..... 25s.
" " English-Latin Dictionary, by Ebden, square post 8vo. 10s. 6d.
Robinson's Greek-English Lexicon to the New Testament, 8vo. ..... 18s.
Rost and Palm's Edition of Passow's Greek Lexicon, translated by Frädersdorff, and edited by Riddle and White. .....
Yonge's Dictionary of Latin Epithets, post 8vo. ..... 3s. 6d.
" New English-Greek Lexicon, 4to. ..... 21s.
" Latin Gradus, post 8vo. 9s.; or with *Appendix of Epithets* ..... 12s.

## LATIN CLASSICAL AUTHORS.

CÆSAR'S *Commentaries*, with English Notes, &c. by Anthon, 12mo. ..... 4s. 6d.
" " Anthon's Edition, as above, improved by Hawkins, 12mo. 4s. 6d.
CICERO'S *Select Orations*, with English Notes, by Anthon, 12mo. ..... 6s.
" *Cato Major* and *Lælius*, with English Notes, &c. by White, 12mo. 3s. 6d.
CORNELIUS NEPOS, English Notes, &c. by Bradley, improved by White, 12mo. 3s. 6d.
EUTROPIUS, with English Notes, &c. by Bradley, improved by White, 12mo. 2s 6d.
HORACE, with English Notes by the Rev. J. E. Yonge, PART I. *Odes* and *Epodes*
" English Notes and Strictures, by Girdlestone and Osborne, 12mo. . 7s. 6d.
" with short English Notes, by Valpy, 18mo. ..... 6s.
LIVY, the First Five Books, with English Notes, &c. by Hickie, post 8vo. .. 8s. 6d.
OVID'S *Metamorphoses*, Engl. Notes, &c. by Bradley, improved by White, 12mo. 4s. 6d.
OVID and TIBULLUS, the Eton Selection, with English Notes by Valpy, 12mo. 4s. 6d.
PHÆDRUS, with English Notes, &c. by Bradley, improved by White, 12mo. 2s. 6d.
SALLUST, with English Notes, Commentary, &c. by Anthon, 12mo. ..... 5s.
TACITUS, *Germania* and *Agricola*, with English Notes, &c. by White, 12mo. 4s. 6d.
TERENCE, from Reinhardt's Text, with English Notes, &c. by Hickie, 12mo. 9s. 6d.
VIRGIL, Wagner's Text, with Notes and 6000 References, by Pycroft, 12mo. 7s. 6d.
" with short English Notes by Valpy, 18mo. ..... 7s. 6d.

## MUSIC-BOOKS, &c.

Conversations on Harmony, with Music interspersed, 8vo. ..... 12s.
Formby's Young Singer's Book of Songs, 4to. ..... 3s. 6d.
" Collection of Forty Amusing Rounds and Catches ..... 1s.
" Sacred Songs, 4to. ..... 3s. 6d.
" Sixty Amusing Songs for Little Singers, 4to. ..... 2s. 6d.
Stepping-Stone to Music, in Question and Answer, 18mo. ..... 1s.
Turle and Taylor's Singing-Book, or the Art of Singing at Sight, 16mo. .... 5s.

London: LONGMAN, BROWN, GREEN, LONGMANS, and ROBERTS.

## MATHEMATICS.

Cape's Course of Mathematics, for Addiscombe College, 2 vols. 8vo. .....32s.
Salmon's Treatise on Conic Sections, 8vo.....12s.
Tate's Mathematics for Working Men, Part I. *Arithmetic and Algebra*, 8vo. 2s.
Waddingham's Geometrical Treatise on Conic Sections, 8vo. ..... ..... 6s.
Wrigley's Collection of Mathematical Examples and Problems, 8vo..... 8s. 6d.

## MENSURATION (*see* "Land-Surveying").

## NATURAL HISTORY.

Lee's Elements of Natural History, or First Principles of Zoology, fcp. 8vo. 7s. 6d.
Marcet's Lessons on Animals, Vegetables, and Minerals, 18mo. ..... 2s.
Maunder's Treasury of Natural History, fcp. 8vo. .....10s.
Stepping-Stone to Natural History, in Question and Answer (cloth, 2s. 6d.). 2s.
Van Der Hoeven's Handbook of Zoology, translated by Clark, VOL. I. 8vo. .30s.

## PUBLIC SPEAKING.

Rowton's Debater, or New Theory of Public Speaking, fcp. 8vo..... 6s.

## RELIGIOUS and MORAL WORKS.

Bloomfield's larger Greek Testament, with copious English Notes, 2 v. 8vo. 48s.
„ College and School Greek Testament, English Notes, fcp. 8vo...7s. 6d.
„ „ „ Lexicon to the Greek Testament, fcp. 8vo...10s. 6d.
Conybeare & Howson's Life & Epistles of St. Paul, 2 vols. square crown 8vo. 31s. 6d.
Cotton's Short Prayers for Boys, 18mo. ..... 1s. 6d.
Englishman's Greek Concordance of the New Testament, royal 8vo.....42s.
„ Hebrew Concordance of the Old Testament, 2 vols. royal 8vo.73s. 6d.
Gleig's Sacred History, 18mo. (*cloth*, 2s. 6d.)..... 2s.
Horne's Introduction to the Study and Knowledge of the Scriptures, 4 v. 8vo. 73s. 6d.
„ Compendium of Ditto, 12mo. ..... 9s.
Humphreys's Manual of Moral Philosophy, fcp. 8vo..... 2s. 6d.
Jones's Liturgical Class-Book, 12mo..... 1s. 6d.
Kalisch's Commentary on *Exodus*, 8vo. 15s.; and (Abridged) .....12s.
Paley's Evidences of Christianity and Horæ Paulinæ, by Potts, 8vo.....10s. 6d.
Readings for Every Day in Lent, from Jeremy Taylor, fcp. 8vo. ..... 5s.
„ a Month preparatory to Confirmation, fcp. 8vo..... 4s.
Robinson's Greek and English Lexicon to the Greek Testament, 8vo. .....18s.
Sewell's Catechism of Early English Church History, fcp. 8vo..... 2s.
Stepping-Stone to Bible Knowledge, in Question and Answer, 18mo..... 1s.
Taylor's Gallery or Collective Bible Lessons, 12mo..... 3s. 6d.
„ Word-Pictures from the Bible, 12mo..... 4s. 6d.
Tomline's Introduction to the Study of the Bible, fcp. 8vo..... 5s. 6d.
Turner's Sacred History of the World, 3 vols. post 8vo. ..... .....31s. 6d.
Valpy's Latin Epitome of Sacred History, 18mo..... 2s.
Wheeler's Popular Harmony of the Bible, fcp. 8vo..... 5s.

London: LONGMAN, BROWN, GREEN, LONGMANS, and ROBERTS.

## LATIN and GREEK LEXICONS, DICTIONARIES, &c.

Bloomfield's Greek-English Lexicon to the New Testament, fcp. 8vo. ..... 10s. 6d.
Englishman's Greek Concordance of the New Testament, royal 8vo. ..... 42s.
Rich's Illustrated Companion to the Latin Dictionary and Greek Lexicon, p. 8vo. 21s.
Riddle's Latin-English and English-Latin Dictionary, 8vo. 21s.; and sq. 12mo. 12s.
" Diamond Latin-English Dictionary, royal 32mo. ..... 4s.
" Copious and Critical Latin-English Lexicon, 4to. ..... 31s. 6d.
" Latin-English Dictionary, 8vo. 15s.; square 12mo. ..... 7s.
" English-Latin Dictionary, 8vo. 7s.; square 12mo. ..... 5s. 6d.
" and White's New Latin-English Dictionary, royal 8vo. .....
" and Arnold's English-Latin Lexicon, 8vo. ..... 25s.
" " English-Latin Dictionary, by Ebden, square post 8vo. 10s. 6d.
Robinson's Greek-English Lexicon to the New Testament, 8vo. ..... 18s.
Rost and Palm's Edition of Passow's Greek Lexicon, translated by Frädersdorff, and edited by Riddle and White. .....
Yonge's Dictionary of Latin Epithets, post 8vo. ..... 3s. 6d.
" New English-Greek Lexicon, 4to. ..... 21s.
" Latin Gradus, post 8vo. 9s.; or with *Appendix of Epithets* ..... 12s.

## LATIN CLASSICAL AUTHORS.

CÆSAR'S *Commentaries*, with English Notes, &c. by Anthon, 12mo. ..... 4s.
" " Anthon's Edition, as above, improved by Hawkins, 12mo. 4s.
CICERO'S *Select Orations*, with English Notes, by Anthon, 12mo. ..... 6s.
" *Cato Major* and *Lælius*, with English Notes, &c. by White, 12mo. 3s.
CORNELIUS NEPOS, English Notes, &c. by Bradley, improved by White, 12mo. 3s.
EUTROPIUS, with English Notes, &c. by Bradley, improved by White, 12mo. 3s.
HORACE, with English Notes by the Rev. J. E. Yonge, PART I. *Odes* and *Epodes* 7s.
" English Notes and Strictures, by Girdlestone and Osborne, 12mo. 6s.
" with short English Notes, by Valpy, 18mo. .....
LIVY, the First Five Books, with English Notes, &c. by Hickie, post 8vo. 6s.
OVID'S *Metamorphoses*, Engl. Notes, &c. by Bradley, improved by White, 12mo. 4s.
OVID and TIBULLUS, the Eton Selection, with English Notes by Valpy, 12mo. 4s.
PHÆDRUS, with English Notes, &c. by Bradley, improved by White, 12mo. 3s.
SALLUST, with English Notes, Commentary, &c. by Anthon, 12mo. .....
TACITUS, *Germania* and *Agricola*, with English Notes, &c. by White, 12mo. 4s.
TERENCE, from Reinhardt's Text, with English Notes, &c. by Hickie, 12mo. 6s.
VIRGIL, Wagner's Text, with Notes and 6000 References, by Pycroft, 12mo. 7s.
" with short English Notes by Valpy, 18mo. .....

MUSIC &c.





